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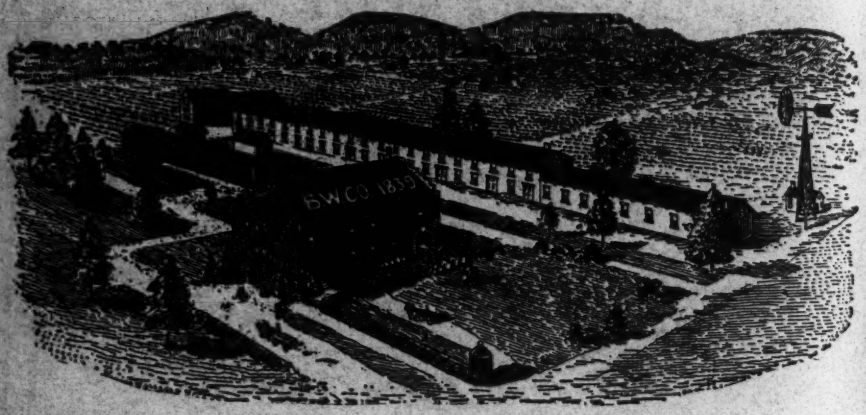

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THE
ECCLESIASTICAL REVIEW

VOLUME 107.—DECEMBER, 1942.—No. 6.

THE PROBLEM OF LEADERSHIP.

In Memoriam: The Most Rev. Joseph M. Corrigan, Bishop of Bilta, Rector Magnificus of The Catholic University of America (June 9, 1942).

IN the sermon at the funeral Mass for Bishop Corrigan, in Washington, Father Ignatius Smith emphasized the interest the deceased had felt for the question of leadership, in general and leadership among and by Catholics in particlar. Bishop Corrigan had the capacity to detect the urgent problems of our times; he saw deeper, in many a respect, than did men who, apparently, had more practical knowledge or a better understanding of actually prevailing conditions. Bishop Corrigan knew that the difficult times, of which we now witness only the beginning, will task to the utmost the nation's moral strength and power of endurance. He knew that in such times people are apt to listen to suggestions which might prove ineffective if proposed in ordinary and quiet times. He foresaw the need of persons capable of guiding others, and maintaining them on the way towards the right goals.

Leadership is, generally speaking, of individuals, of groups, or of institutions. Whoever desires that a multitude of people remain aware of their true ends, and apply the right means in the pursuit of these ends, must also desire that there be individuals who point out these ends to others, who lead towards these ends, and persuade them to follow suit. It is also necessary that there be groups, the single members of which are more conscious than the average of the needs of the times and of the unchangeable aims man has to keep in mind. However influen-

tial or impressive an individual personality may be, he cannot reach all, even today when he is helped by the daily press and the radio. His influence must spread throughout the population by means of the channels represented by those who are able to function as partial leaders or who, at least, by their example place before the eyes of others the right life, the right idea, the right way. Finally, there must be institutions, not only to train individual personalities or to develop them so that they, if need be, can become leaders, but also to proclaim, *urbi et orbi,* the immutable goals, the eternal truths, the unshakable principles.

It was partly because of this task devolving on the great educational institutions, that Bishop Corrigan was so anxious to see Catholic University growing into a real center of Catholic culture. He conceived of this institution not merely as one place of Catholic education among others, but hoped that it would become the very source of a deepened and strenuous Catholic life. He, of course, realized, better than many others, the necessity of moral training, of a firm foundation in faith; but he also believed that knowledge, intellectual self-activity, a broad outlook on the totality of contemporary movements, ideologies, and progress ought to be acquired by the Catholic attending college and university.

More than anything else he was afraid of a mere routine training, of the students getting, as he once expressed it, only predigested material, instead of being stimulated to intellectual activity and made alive to the demands of these days.

It seems, therefore, appropriate that this article, dealing with the question of leadership, be dedicated to the memory of the deceased Rector. That it be a contribution, however small, to a furthering of those ideas which he believed to be all-important.

Times of emergency call for leaders. The multitudes get confused by contradictory statements. They do not know what to believe and what not to believe. They long for someone to tell them what to do and what to think. This state always exists. It hardly ever becomes so urgent in its demands as it does in times of emergency. These are times, accordingly, in which false prophets arise in greater number than in times of peacefulness and security. *Coacervabunt sibi magistros prurientes auribus.* (II. Tim. 4, 3.) The greater then becomes the need that one have true leadership.

There is no danger that there will be a lack of those who want to be and are able to become leaders, if by this word we only mean one who is able to impress others so that they willingly follow. There has never been in history any time of emergency or insecurity when the dumb and undefined trends of the masses did not find some personality to express them and to attempt their realization. It is as if the tension, existing in the masses of a population, squeezed out of the depths of a people the personalities the times demanded. Not always, however, has this been for the good of the people. Not always are personalities alive to the responsibility of their rôle and conscious of the achievement demanded of them. These demands are not made by their followers who do not know, but by the eternal laws which, even if overlaid for a time by temporal alterations, do not cease to govern mankind's fate.

All movements brought forth by the pressure of need, by insecurity and emergency found leaders. When, at the outbreak of the French Revolution somebody remarked to Louis XVI that it was a true revolution and not a mere revolt, the king is said to have objected that to make a revolution the people had to have a leader like Cromwell, and that there was no such personality; *ces hommes là,* he was answered, *on ne les connaît jamais; ils surgissent.* One never knows these men, they emerge. Whoever said this was right. It is necessary, therefore, that there be people who, when the need of leaders becomes urgent, are prepared to function as such. It is obvious that these leader-personalities, in order to point the way towards the higher and everlasting aims, must be themselves conscious of these aims, and conscious in an uncommon manner.

In these days scarcely any part of the population, except the Catholics, still preserve a full sense of the true goals of mankind. Or, if the goals are still asserted, their deeper meaning has been obscured, mainly because sentiment and not reason is consulted in all things which cannot be stated in the language of science. For this, Lord Bertrand Russell may be considered an unbiased witness. He writes, " Until the nineteenth century theology had remained hard and intellectual and definite. In order to meet the assaults of atheistic reason, however, it has, during the last hundred years, aimed more and more at appealing to sentiment. It has tried to catch men in their intellectu-

ally relaxed moods, and from having been a straightjacket it has become a dressing gown. In our day only the fundamentalist and a few of the more learned Catholic theologians maintain the old respectable intellectual tradition." [1] If one is willing to overlook the peculiarities of expression and a certain narrow-mindedness—curiously enough commonly found with authors who pride themselves on the liberality and broadness of their outlook—, one may admit that Lord Russell is right to a rather great extent. It is not so much the " assault of atheistic reason " which has widened the gulf between science and faith, as it is the unwillingness on the part of many faithful persons to put reason into the service of faith. Sentiments, however lofty, praiseworthy and enjoyable, do not furnish man with a guiding light through the tangles of reality.

Leaders, therefore, who might point to others the way out of this tangle, to be reliable, must, first of all trust the light of reason and be able to see it. This, it seems, is dimly felt by all. Various studies on the factors which determine the position of leadership, e. g., among students, mention intelligence as one of the most important factors.[2]

Leadership obviously demands more than intelligence. Intelligent people as such are far from being " born leaders ". In how far the gift of leadership is truly inborn and a simple quality, although depending for its efficacy on the co-existence and co-operation of other factors, is a question we hardly can venture to decide on the basis of the available data. In any case, intelligence alone is insufficient, even though it be the " one indispensable quality ". The factors which have to be joined to intellectual capacity, are not only other mental traits, but are also of a trans- or super-personal nature. By this we refer to those factors which reside in the total social situation and in the particular interpretation given to leadership by the group, that is the leader and his followers.

[1] *The Scientific Outlook*, p. 103. New York, 1931.

[2] To mention some of these studies: W. C. Middleton, " Personality Qualities Predominant in Campus Leaders," *Jour. Soc. Psych.*, 1941, *13.*, 199; K. Seward, " Temperament and Direction of Achievement ", *ibid*, 1933, *4.*, 406; E. C. Hunter and A. M. Jordan, "An Analysis of Qualities Associated with Leadership among College Students," *Jour. Educ. Psych.*, 1939, *30.*, 697; M. D. Dunkerly, "A Statistical Study of Leadership among College Women ", *Stud. Psych. a. Psychiatr.*, 1940, *4.*, No. 7. L. S. Hollingworth, " What We Know about the Early Selection and Training of Leaders ", *Teach. Coll. Rec.*, 1939, *40.*, 575, calls intelligence the one indispensable quality.

Several interesting studies analyze " democratic " leadership as set over against authoritarian leadership. Parallel groups of adolescents and children were subjected one to an authoritarian regime, while in the other group a democratic organization prevailed. The result may be summarized in few words: authoritarianism creates resentment, aggressiveness, tendency to revolt, an insufficient development of social relations among the members of the group. The democratically ruled group showed just the opposite features.[3]

The importance of these studies lies in the fact that they point out the impossibility of training a leader independently of the situation in which he will eventually exercise his function. The " climate " or " atmosphere " of the social situation also has to be prepared. In a population accustomed to authoritarian leadership or willing to recognize it because of prior history, democratic leadership probably will prove ineffective, if not harmful. On the other hand, authoritarian leadership will hardly gain the necessary number of followers, however well intentioned the leader be, in an essentially democratic " social climate ". Training and preparation for leadership therefore encompasses influences brought to bear on the presumptive leaders and on the presumptive people to be led.

It is also necessary to consider the particular field in which leadership is expected to display its power. There are fields in which certain personalities become leaders without aspiring to such a position and, perhaps, not even enjoying it. Imitation is very common, although it probably does not play the paramount rôle in the formation of society that Gustav Tarde ascribed to it. Imitation creates a kind of followership and also of leadership. It is scarcely likely that William II wanted others to wear the moustache he did; but by his position many features of behavior became simply the natural examples to follow. He created a fashion in moustaches just as Francis Joseph created one in whiskers, or Edward VII in other respects. Leadership in fash-

[3] K. Lewin, R. Lippitt, and R. K. While, " Patterns of Aggressive Behavior in Experimentally Created ' Social Climates ' ", *Jour. Soc. Psych.*, 1939, *10.*, 271; R. Lippitt, "An Experimental Study of the Effect of Democratic and Authoritarian Atmospheres ", *Uni. of Iowa Stud. Child Welfare*, 1940, *16.*, No. 3.; O. H. Mowrer, "Authoritarianism vs. Self-Government in the Management of Childrens' Aggressive Reactions as a Preparation for Citizenship in a Democracy ", *Journ. Soc. Psych.*, 1939, *10.*, 121.; A. Bavelas and K. Lewin, " Training in Democratic Leadership ", *Jour. Abnorm. a. Soc. Psych.*, 1942, *37.*, 115.

ion has been studied by J. E. Janney in a girls' college. Fashion "fads" originate with girls who belong to a prestige-bearing clique, or are leaders in some other sense. These girls automatically, as it were, become leaders of fashion.[4] Some of them may resent the imitative tendency on the part of others because they want to be "original". Thus, they must continuously invent new "fads", only to see them taken up immediately by their followers. No girl in college would consider imitating another who does not possess some exceptional qualities. Similarly, leadership often, perhaps regularly, depends on some kind of previously established prestige.

This prestige may be the existence of some follower-group. The mere fact that a person has found others who are grouped around him, that he forms a center of some sort, has a suggestive influence on individuals or groups which come in contact with such a person. This can have unfortunate results, because anyone who is considered prominent in some way is credited with leadership capacity or believed to be an authority on any question whatsoever. A man may be a great physicist and not understand anything about politics or social problems; but people will ask for his opinion and quote it and use it as an argument. So any such person may be made a leader. Usually his vanity will not allow him to refuse any such position offered to him, although he may be absolutely incapable.

The studies on leadership teach us that prominence or prestige, whatever its source, becomes a powerful factor in securing to an individual a position as leader. If he is truly a leader, so much the better, but prestige alone is not enough. On a college campus, a student holding some office may be considered a leader, although he may be lacking in all necessary qualities.[5]

The tendency to accept any person, apparently suitable as a leader, without really examining his qualification springs partly from the widely spread inclination to get rid of personal responsibility. If you follow a leader, the responsibility is his and no longer yours. This reasoning, however, rests on a fallacy. Those who follow are, to be sure, not responsible for every single

[4] J. E. Janney, "Fad and Fashion Leadership among Undergraduate Women", *Jour. Abnorm. a. Soc. Psych.*, 1941, *36.*, 275.

[5] See: M. K. Remmlem, "Analysis of Leaders among High School Seniors", *Jour. Exp. Educ.*, 1938, *6.*, 413.

decision the leader makes, but they are responsible for having chosen him as leader, and responsible for their own blind obedience.

There are, of course, cases in which blind obedience is the only way to follow. There are absolute authorities. Thus, in things spiritual, there is the authority of the Church. In secular life the activities of the armed forces demand such an obedience. In both cases, however, and in others of a similar nature, there is one factor to be considered which is not present in all leadership-situations. The Church teaches by absolute authority and commands, because the Church knows. The authority of the Church is guaranteed by Her being in possession of the truth. So also, if on an incomparably lower level, the military leader commands because he is supposed to know. There is no guarantee that the leader, be he chosen or simply met and followed, really knows. He is believed to know, because he is credited with leadership capacity. In this rests what sometimes has been called the " charismatic gift " of the true leader (Max Weber). The *charisma* resides, however, less in the personality of the leader than in the credulity of his followers.

This touches on a difficult and delicate question. On the one hand, for leadership to be effective and a real help to the people, the followers must believe in the leader. On the other hand, this belief must not be a blind one; it is necessary that it be combined with a certain amount of criticism. Many feel that criticism destroys the trusting attitude in regard to the leader and that, without such trust, the leader cannot achieve anything. An excess of criticism has indeed such an effect. Therefore, a middle way must be found which avoids blind subjection to certain suggestive influences as well as the kind of over-critical mentality which abolishes the efficacy of leadership.

Here too, knowledge and reason seem to be the most necessary factors. The more a man knows about a subject, the more will he be inclined to recognize the superiority of the person who knows more. This amounts to asserting that the preparation for leadership or for the acceptance of leadership, if need should be, has to consist not in a mentality of submissiveness or the mere recognition of the leader as one who knows, but in an understanding of the necessities of the situations and times on the part of those who are destined to be followers.

Whether or not an individual is disposed to follow the lead of another depends on several conditions. One of them is his personal vanity; the other his fear of responsibility. The equilibrium of both these factors becomes an effective determinant. This is factually the case. But it is not what one might consider desirable, because these factors are utterly irrational. Human actions and attitudes, however, ought to be determined primarily by reason and the clear recognition of what is actually the matter and what, according to the individual's judgment, is the best way to follow.

That a healthy attitude in regard to leadership may develop, one must take care that knowledge be developed chiefly in regard to two sets of questions. One refers to the actual situation. People have to see better, more clearly, what is really going on. They have to understand that hard and difficult times cannot be dealt with in a purely individualistic manner. They have to realize more than they did the great notion of the Common Good. Secondly, they have to develop a better understanding of the qualities a leader ought to possess.

To speak of the second problem first, it is very necessary that a correct evaluation of personality traits become more common than it is. If we read, for instance, that campus leaders among girls achieve this position because the student body appreciates health, vitality, enthusiasm, and such traits, one cannot but feel certain misgivings. Enthusiasm, as such, is not a positive quality; all depends on the thing for which a person is enthusiastic. Enthusiasm for the wrong thing is wrong in itself. Vitality is no guarantee for effective leadership; a person may be highly vital and, at the same time, profoundly immoral.[6] It is, however, a hopeful sign that such mere accidental traits do not always determine the position of leader. In surveying 259 student leaders in high schools, M. Brown found that intelligence, a wide range of interest, extensive contact in and out of school, plays a determinant rôle.[7]

The training of leaders must inculcate into these personalities the conviction that leadership is not domination; that it is

[6] *Cf.*, e. g., H. F. Stray, "Leadership Traits in Girls in Girls' Camps", *Sociol. a. Soc. Res.*, 1934, *18.*, 40.

[7] M. Brown, "Leadership among High School Pupils", *Teacher's Coll. Contr. to Educ.*, 1933, No. 559.

rather service. A correct understanding of the nature of authority in general is indispensable. This understanding is best expressed, as this writer has pointed out elsewhere, by the name the successors of St. Peter have used since Gregory the Great; *servus servorum Dei.* The highest authority thus defines its own function as one of service, and this is true of all authority. Legitimate authority all too often has suffered from ignoring this fundamental characteristic of its position.[8]

A leader-personality must be, in one sense, independent and, on the other hand, be able to submit to the demands of reality. This may also include submission to another person. The domineering attitude thus becomes the greatest threat for the development of leader personalities. It is equally dangerous, however, if the leader be kept, by those who train him, under constant supervision and is not allowed to display any self-activity or to enjoy any independence.

It is not to be doubted that the principles of the Catholic philosophy of education, if correctly interpreted, offer the best opportunities in this direction. The Catholic mentality is ready to submit itself to the highest authorities it recognizes, and it also knows that, ultimately, everyone must assume full responsibility for all his actions. Catholic faith, if one may for a moment look at it from a merely psychological viewpoint, has achieved the equilibrium which man so much needs and so seldom attains. *Nos servi tui sed et plebs tua sancta. Quid est homo . . . gloria et honore coronasti eum.* Scriptures, prayers, articles of faith, treatises in theology and philosophy, are full of references pointing to this equilibrium, ultimately rooted in the position of man as a creature destined for life eternal. It is necessary that leadership be understood in its metaphysical foundation lest it fall prey to the contentions of certain schools which, true to their naturalistic principles, would make us believe that leadership originates from a need for expression of aggression and hostility. It is sufficient simply to mention these ideas to become aware of their origin and nonsensicalness.[9]

[8] The difference between domination and true leadership is visible in the behavior of children. The leader directs the activities of others, stimulates them, makes the interests of the group his own, while the dominator wants to impose his interests on the group and use the others mainly as tools for the realization of his ends. Cf. P. Pigors, "Leadership and Domination among Children", *Zeitschr. f. Völkerpsychol. u. Sociol.*, 1933, 9., 140., quoted from a report in *Psychol. Abstracts.*

[9] See, e. g., L. K. Frank, "Dilemma of Leadership," *Psychiatry*, 1939, 2., 343.

The training for leadership should also include training for a better understanding of other people, their motivations, behavior and attitudes.[10] This cannot be achieved unless the individual frees himself, as far as possible, from the egocentric viewpoint. Ultimately, it is love, however feeble it may be, love of one's neighbor, which is the primary condition. It is obvious that in this regard, an education resting on Catholic principles offers the best chances.

As has been pointed out, training for leadership demands training situations which are as similar as possible to those which the presumptive leader will meet later on in real life. A more or less artificial situation may afford some chance of preliminary training, but can hardly ensure a favorable result. Now, any situation of a definitely one-sided character is artificial, as set over against real life.[11] Life's situations are never one-sided; they never demand only one particular kind of activity. A camp is, therefore, a better opportunity for leadership training than the playground. It is never certain that a " transfer of habits " will actually take place. A man who is an ideal leader in games need not be a leader in reality. The more artificial and different from real life the trainee's habitual situation is, the less chance he has to develop true leader qualities.

A leader who has to determine the policy of a whole group or of a whole nation, cannot remain secluded from the questions which move the world in which he lives and to the future fashioning of which he is expected to contribute. Even though a certain one-sidedness and partiality may be necessary for effective leadership, and the habit of considering the other side and its merits—as justice requires—may be a handicap, it is at least a fundamental condition that the future leader knows about reality as it is. It becomes definitely a hindrance for the development of leadership if the individual is kept in an artificial environment; it is equally a hindrance to let him ignore the forces at work, the facts which influence, the ideas which determine the social cultural, political, economic processes of his times.

Justice demands that a leader consider more than the advantage of the group he leads. He ought never to forget that

[10] E. L. Munson, Jr., *Leadership for American Army Leaders*, Washington, D. C., Infant. Jour. Publ. Co. 1941.

[11] L. D. Zeleny, " Experiments in Leadership Training ", *Jour. Educ. Sociol.*, 1941, *14.*, 310.

ultimately the welfare of the group depends on the welfare of the whole. To become truly a responsible leader, he must have grasped fully the notion of the Common Good. But the same must be demanded of those who are to be his followers.

The notion of *bonum commune* is closely related to the conception of the dignity of the human person. If men are not equal by nature, there is no real common good. The very moment any kind of inequality is posited, the common good becomes the good of the ruling class, race, etc. Here is not the place to explain how the dignity of the human person can be founded only on a theocentric metaphysics. This being the case, it becomes evident that the task of the Catholic part of the nation is particularly important, and that Catholics ought to be able better than anybody else to understand the essence of leadership and to prepare individuals for this task.

There must be leaders. It is no contradiction to democracy to postulate leaders. No democracy ever existed without leaders. Every small group to act as a unity naturally elects one to lead them. This is repeated on a larger scale in every community.

It is true, that man sometimes resents subordination. This is partly the result of a misinterpretation of the nature of authority, of the nature of the common good and the duties everyone has in regard to this good. Sometimes this attitude has psychological roots, the uncontrolled desire for power, which may not find satisfaction and manifests itself by resistance against authority. To ensure a better understanding of these things is a task of education, especially of Catholic education which can guarantee to the individual the indestructible personal dignity without which man cannot exist.

Although the situation and its demands are basically the same in times of quiet and in times of emergency, it is obvious that certain features become more prominent and are more noticed when difficulties arise. These difficulties, indeed, must be seen with full clarity. As long as large numbers close their eyes to reality, the demands of the present will be ignored, much to the damage of the individual member and of the community.

The leader cannot wait until the great masses come to realize what is going on in the world of today. He must take measures whether or not they be understood by all, and even if opposition makes itself felt in his own camp.

True leadership depends, as this article tried to point out, mostly on a full and adequate understanding, that is on knowledge, and therefore, ultimately on the training of reason. This is the task of higher education, especially of the universities. To deepen, to enlarge, not in the sense of mere quantity, to improve these institutions is a prominent and an urgent task of these days. If Catholics want to fill the place which by their philosophy, by their conception of man's nature, by their being rooted in the supernatural, they are destined for, then it will be necessary that they give the greatest attention to the further development of their institutions of higher education. It will be especially necessary that greatest attention be devoted to the training of Catholic lay people. It is not enough that every Catholic college take pains to inculcate the fundamentals of Catholic philosophy into the minds of the students. What is needed is a body of fully trained individuals, capable of defending their own philosophy and also of understanding the philosophies of others. They must be able, as this writer has emphasized several times before, to speak the language of the others, to discuss the pretensions of scientists in the language of science, to combat the unwarranted assertions of philosophers in the terminology they use, to oppose the economical and political ideas not in harmony with Catholic principles by employing the same categories the adversary employs.

All this will become possible only if the scope of Catholic universities be enlarged. These universities, to fill the place to which they are entitled, must be worthy competitors of the secular schools. There are, of course, great obstacles. To equip institutions properly, great sums are needed. But not all work needs costly apparatus. There are wide fields of research in which great results may be achieved at a relatively small cost. It is not the apparatus, it is the spirit which makes schools and makes them great.

Only by training, and training to perfection, a large body of able lay people will Catholic populations fill the place due them and, at the same time, become able to fulfill their duties towards the nation as a whole. Fulfilling this duty means not only obeying the laws, serving the country, sacrificing for the preservation of American traditions, but it also means actualizing as far as

possible the capacities one may possess. There are, so this writer ventures to think, great reserves of intellectual power, moral perseverance, patriotic enthusiasm in the Catholic part of this nation. To become effective these qualities need to be reinforced and made capable of action by a training encompassing wider fields and reaching more persons than has hitherto been the case.

Of these things the late Bishop Corrigan had been acutely aware. It was his ardent desire that the university which he governed should become a true center of Catholic culture, and this means substantially of culture in general. However far modern civilization has apparently moved from its Christian origins, in so far as it is still alive, it lives from the impulse which started on Calvary.

To contemplate earnestly these questions may appear as an appropriate tribute to the memory of a man who, had he been allowed to continue his work, might have become himself one of the country's greatest leaders. *Requiescat in pace.*

RUDOLF ALLERS.

Catholic University of America.

THE YOUTH APOSTOLATE AND THE BOY SCOUTS.

THROUGH the ages, Holy Mother Church has manifested marked solicitude and great maternal care for youth. Thrilling volumes have been written about the heroes of the Church, such as a St. Philip Neri or a St. John Bosco who have attained a high degree of perfection through following the admonition of the Master " Suffer the Little Ones to Come unto Me ". Evidence of her interest right at home is abundant in the history of American Catholicism. Many are the stories of noble sacrifices, steady toil and an unfailing loyalty on the part of American Catholics, both clergy and laity, in their service to youth. One striking example of this interest can be found in glancing at the annual investment by American Catholics for the Christian education of youth. Based upon attendance figures, it is estimated that last year's expense for Catholic education in the elementary and high school levels alone was approximately $398,400,000. When one considers that this cost to American Catholics is over and above the proportionate share of taxes paid by them for the maintenance of the public school system, this single manifestation of sacrifice for and service to Catholic youth is all the more significant. In helping youth, the Church has been ever alert to use the natural means at hand. She has, with the wisdom of the ages, utilized new methods and adapted them to meet the new and changing needs of her young people.

Pattern for the Catholic Youth Movement.

The Apostolic Delegate, Most Reverend Archbishop Cicognani, in August, 1941, enumerated the general principles or the approved pattern for the Catholic Youth Movement in the United States. This pattern, while a restatement of principles tried and true is none-the-less a new type of organization to meet the new needs of youth in today's world. In pronouncement to the Diocesan Youth Directors, convened under the auspices of the Youth Department of the National Catholic Welfare Conference in Detroit, August, 1941, the Apostolic Delegate said in part: " No matter how varied be the groups to which Catholic youth belong, whether Catholic college groups, Newman Clubs, C.Y.O. units, rural associations, sodalities,

Squires, Scouts or other approved groups, all should manifest as the firm and ever-present common basis of their varied programs, one essential bond of union—namely, the APOSTOLATE." And again—" The spiritual purpose of these organizations should at all times, in one way or another, be manifested openly through some kind of cooperation in the Catholic Apostolate." Properly describing all youth programs as " instruments " and not as ends in themselves, his Excellency goes on to say: " It is not enough to have merely human instruments; good as they are in themselves, intelligence and good will if they are to be of service in any type of the Catholic Apostolate, must have a supernatural quality." Asserting that Divine Grace is a necessary foundation, the Archbishop then states that " order and coordination " are proper characteristics of Catholic Youth Organizations: " Good order is a fundamental requirement. The first and necessary mark of this order is the approbation of the Ordinary of the diocese."—" Furthermore, for the sake of good order, the various parochial groups should work together harmoniously, remembering that they labor under the same Head and for the same cause."—" Next, the groups should be coordinated. It is clear that the primary center of direction and organization is the parish."—This does not mean that they should be parochial in the sense of being isolated, restricted or disunited.—" From the very fact that they are to participate in the Apostolate of the Ecclesiastical Hierarchy it follows that they should adapt themselves to the structure of this hierarchy and be one, not only in the unity of the parish, but also one in the unity of the deanery and the diocese." Beyond diocesan coordination, it is pointed out that the wish of the bishops in the United States is " for all approved Catholic Youth groups to be coordinated or federated into the National Catholic Youth Council under the leadership of the Youth Department of the National Catholic Welfare Conference."

Priests active in the youth field are familiar with this entire pronouncement (which may be procured from the Youth Department, N.C.W.C.) The above quotations will suffice to give a delineation of the general pattern of today's Catholic Youth Movement in the United States. In light of this pattern, let us look at the recent developments in Catholic Boy Scouting throughout the United States.

History of Catholic Scouting In America.

During the past decade, the appeal of the Scouting program among Catholic youth has grown to important and amazing proportions. While Scouting was organized in Catholic parishes since its beginning in America in 1910, there has not been until recent years a nation-wide general plan of application. It is well known that through the efforts of Brother Barnabas, B.S.C., and Hon. Victor F. Ridder of New York, and others, in cooperation with the National Catholic War Council and the National Officers of the Boy Scouts of America, the plan of organizing distinctly Catholic units under parish supervision was launched in scattered sections of the United States in 1910, and grew sporadically until 1928. In 1928 Bishop Bernard J. Sheil of Chicago, at the insistence of his Eminence, Cardinal Mundelein, that the Church must build a program " so attractive that Catholic boys will desire no other ', initiated the Catholic Youth Organization, using Scouting as one of its foundations. In October, 1931, Bishop Francis C. Kelley, of Oklahoma City and Tulsa, became Chairman of the Catholic Committee on Scouting. Under his leadership, a committee of 22 archbishops and bishops, representing all the ecclesiastical provinces in the United States, worked out a comprehensive plan of cooperation with the Boy Scouts of America for the supervision of all Scout work among Catholic boys. The plan is based upon the authority of the bishop of the diocese and the responsibility of the pastor of the parish, for the supervision of parish centered units of Boy Scouts.

The most recent Report of the Catholic Committee on Scouting shows that 108 archdioceses and dioceses in the United States have incorporated the Catholic Boy Scout " plan " into their respective diocesan youth programs. The growth of distinctly Catholic Boy Scout Troops during this past decade is reported in the Introduction to the Second Edition of the official publication of the Catholic Committee on Scouting " Scouting for Catholics—Adding the Supernatural ". It shows that on June 30, 1932, there was a total of 1,149 Catholic Boy Scouts units, and on June 30, 1941 (last published figure) this total had increased to 4,385 units. Significant as is this numerical growth of the Scout program for Catholic youth, it does not truly reveal the progress that has been made, when measured by the essential

norm for a Catholic Youth program, viz. the degree to which the supernatural has been added.

The reports filed annually by the Diocesan Scout Chaplains with the National Director of the Catholic Committee on Scouting demonstrate strikingly that these Troops are increasingly becoming Catholic " de facto ". A quotation from the 1941 Report of Progress of the Catholic Committee on Scouting illustrates this point (cf. Proceedings, Eighth Annual Conference, Diocesan Scout Chaplains, Oklahoma City, 1941, page 40):

Catholic " Plan of Scouting " Exemplar of the Church's Charter for Youth.

A quick glance over the annual reports of the Diocesan Scout Chaplains, which were solicited by mail from 105 dioceses, not only portrays graphically the magnificent success which the Chaplains and their Catholic laymen in Scouting have achieved in their efforts to train young Catholic America to be loyal soldiers of Christ and by that very token to be loyal and patriotic Americans; but, also, when considered in the light of the Church's charter for youth, demonstrates strikingly the wisdom of the Bishops' Committee on Scouting in developing, more than eight years ago, this Catholic " plan of Scouting " which fulfills and measures up in every characterstic to the pattern for the Catholic Youth Movement, just this year promulgated by the Apostolic Delegate. Scouting again demonstrates the efficacy of its motto " Be Prepared ".

Religious Growth Keeps Pace with Troop Growth.

These reports are from Diocesan Chaplains in every part of the Nation—each serving by direct mandate from the Bishop. They tell of the labors of loyal Scoutmasters, Cubmasters and Committeemen from over 4,000 Catholic parishes who are endeavoring to teach nearly 200,000 Catholic boys by good example and by leadership to do their duty to God and to their Country and to live their Scout Law. They are devoted to the task of " adding the supernatural " to the natural virtues of the program of Scouting. This annual report is merely a summation of the work of the chaplains whose reports record thousands of monthly corporate Communions by parish Scout Troops, Church Investitures for Cubs and Scouts; annual Religious Receptions in the parishes and the supervision of religious standards to parallel Scout advancement in the Troops. The primary and essential Scout activity is always carried out in the parish units.

Evidence that the work of the Chaplains has been coordinated upon a deanery and diocesan basis is manifested by the universal reports of Field Masses, Scout and Scouter Retreats, dramatic religious observances for Scouts at the Cathedral, or at the Mother Church of a large city; also by the plan of diocesan-wide public dedications by Scouts to Christ the King at the Cathedral, as developed first in the Diocese of Harrisburg. This plan has its adaptations in the statewide Retreat-Camporee by the Diocese of Raleigh and Belmont Abbey and the annual religious program on the Feast of St. John Bosco (Scout Patron) as conducted in the Diocese of Kansas City and on the Feast of St. Edward, Scout Patron in the Archdiocese of Portland. And so, if space is permitted, I could go on mentioning splendid examples of well ordered and coordinated religious programs for the Scouts in the parish, deanery and diocese. Finally, the accomplishments of devoted Scout Chaplains and Lay Scouters who are dedicating their hearts and their energies to serve Catholic youth are a most convincing testimony that the National Catholic Youth Council will be proud of the part which has been given to Scouting to fulfill under this charter of youth approved by our Holy Mother Church.

Some Basic Policies of the Boy Scouts of America.

The Boy Scouts of America is a national organization chartered by the Congress of the United States of America. This National Scout Organization, known as the National Council, B.S.A., states that the Scout program is a program for boys of the early adolescent age level. The National Council makes the Scout program available, through an approved local service agency known as the Local Scout Council, to churches, to schools and to groups of citizens in the neighborhood where the boy lives and plays. These churches or institutions may use the program for their own boys and under their own leadership, somewhat in the manner that the parish may use the game of baseball or football for its boys. The Scout organization, both nationally and locally, is available to aid the Church or sponsoring institution through training, supervision, camping facilities and so forth in its operation of the Scout Troop.

Again, the Boy Scouts of America states as part of its Constitution: " That no boy can grow into the best kind of citizenship without recognizing his obligation to God." Scouting, however, directs that the Church will supply this specific religious program. Scouting has recognized the essential part that religion

must play in character building; but for Scouting to attempt to provide directly and immediately this religious element in the training of youth would be a presumptuous intrusion into the field and function of the Church. In other words, the Boy Scout Movement has come to the Church and humbly said: " Here is a program adapted to the needs of the boy. We have dwelt only with the natural side of the boy. We claim nothing supernatural for Scouting. If you find that what we offer will help you with your youth program take it and use it. Build on it, supernatural upon the natural as upon a foundation for your spiritual structure. The Boy Scout Movement is non-sectarian or neutral in religious matters, but it is not a negative neutrality. It commits religion to those chosen and qualified to teach it, but declares the necessity of religion in character development and urges its practice."

The Church Has Spiritualized Scouting.

The Catholic Boy Scout Chaplains and Diocesan Lay Committeemen under the leadership of their respective ordinaries are making certain, that the Scouts and Cubs under Catholic supervision, are having this adequate religious program which Scouting says: " is essential and necessary for the best kind of citizenship ". Cursory glances at the youth programs listed each week in the diocesan papers throughout the country give ample evidence of the splendid spiritual content in the Scout programs of the Catholic parishes. The reports of the Diocesan Scout Chaplains to their bishops and to the National Catholic Committee on Scouting are a veritable litany of Catholic Investiture Ceremonies, Field Masses for Scouts, Catholic Retreats in Boy Scout Camps, frequent Communions, enforcement of religious standards to parallel Scout Advancement requirements and so forth. Many dioceses are following the practice of having annual religious receptions for every Troop in the Parish Church. National Scout Sunday observance with Corporate Communion in the Parish Church is almost universal for the Catholic Troops and Cub Packs. Many of the larger archdioceses, where weather permits, have in addition a large convocation on Scout Sunday afternoon in the Cathedral. Because of the probability of inclement weather in some of the northern dioceses there has been a growing trend toward an annual Convocation of Catholic Scouts at the Cathedral for a Public Dedication to Christ the

King, on the last Sunday of October. In one diocese, the Convocation took the form of a Retreat rally of all Catholic Scouts on the Feast of Christ the King. The rally was the culmination of a Fall religious program of Scout Retreats in the districts and councils of the diocese. This religious emphasis has made its impact even in non-Catholic Scouting circles. Reports from the National Council, Boy Scouts of America, indicate that the Protestant Committee on Scouting, as a result of the success and popularity of the Catholic Investiture Ceremony for Boy Scouts, has developed a Protestant Church Investiture modeled upon the Catholic plan and also, that it has conducted special religious retreats for Protestant Scouts at the Boy Scout Local Council camps.

The Ad Altare Dei Cross.

Recently, the Catholic Committee on Scouting has developed an award known as the Ad Altare Dei Cross, which is aimed to increase in the boy a desire for living his Scout life in a truly Catholic manner. The idea originated some years ago in the Archdiocese of Los Angeles where First Class Scouts who had served satisfactorily as altar boys during their tenure as Scouts were eligible for this annual recognition from their Ordinary. Following study and recommendations by the annual Catholic Scout Chaplains' Conference and action by the Bishops' Committee, this merit award for religious service is now almost universal in its adoption and operation in the dioceses. Standards for receiving this award have been kept unusually high. Many bishops having been asked by their Diocesan Scout Chaplains to approve specific diocesan requirements for the award, have commented upon the severity of the standards and the extent of the knowledge of their Holy religion required of these early teen age lads. The eagerness of Catholic Scouts to earn this award is indicated by the fact that in the first eighteen months after its approval nearly 3,000 awards have been given to First Class Scouts by their bishops or Diocesan Scout authorities. This is the dramatic answer of Catholic Scouts to fears that severe standards will discourage them from striving for this recognition. To receive the cross the Scout must not only have a thorough knowledge of his religion but he must have demonstrated through service and through practice that he is striving to imitate the Youth Christ in his daily life as a Scout. The Ad Altare

Dei Award is becoming truly a Catholic Action test for Scouts and is viewed as an important forward step in the efforts of Scout Chaplains for an adequate religious program for Catholic boys in Scouting.

Catholic Action and Scouting.

Some youth groups under Catholic auspices have been criticized for the too current, thoughtless and irresponsible use of the term "Catholic Action". The recent pamphlet "Introduction to Catholic Action", by Reverend William Ferree, S.M., published by the N.C.W.C. Youth Department for the purposes of cultivating among Catholic youth groups an exact understanding of Catholic Action and to inspire them to carry out its high, definite and sacred purpose, cites four major characteristics of Catholic Action—1) A Work of Laymen; 2) The Authority of the Hierarchy; 3) Organization; 4) An Apostolate. Does Catholic Scouting under its present plan of operation in the United States measure up in an appreciable degree to these four characteristics? Let us look separately at each characteristic to evaluate Scouting's claims:

1. *A Work of Laymen.*—It is a well known fact that the Troop Committee and Scout Leader positions of the Parish Troops and Packs are manned by laymen. It is estimated that there are approximately 25,000 Catholic laymen active today in Scouting in the parishes and dioceses of the nation. Again, Scouting trains the older boys in the responsibilities and the art of lay leadership.

2. *The Authority of the Hierarchy.*—The Catholic plan of Scouting rests squarely on this authority. In 108 dioceses which are operating under this plan in the United States, priests and laymen are appointed by the Ordinary to supervise and to aid the work of Scouting for Catholic boys.

3. *Organization.*—The Scout program operates on a parish basis but the Catholic plan is organized by the Ordinary to give it unity on a district, deanery and diocesan basis. Likewise, in its organization it does not in any way overlap or take the place of any existing parish organizations but rather it complements and supplements them. For example, in many parishes to achieve the Ad Altare Dei Cross the Scout is required to be a member of the Junior Holy Name Society or other religious society of the parish.

4. *The Apostolate.*—A norm to measure the degree of participation of any organization in the Apostolate is given by his late Holiness, Pius XI, in his encyclical " Ad Catholici Sacerdotii " (20, December 1935): " Certainly, the richest reward of such activity is that really wonderful number of priests and religious vocations which continue to flourish in their organizations for the young. This shows that the organizations are both a fruitful ground of virtue and also a well-guarded and well-cultivated nursery where the most beautiful and delicate flowers may develop without danger." The " Vocation Honor Roll " published currently in the *Catholic Boy Magazine* under " We the Scouts " column show that priestly vocations from the ranks of Catholic Boy Scout Troops have been highly encouraging. For example, four Troops in the Germantown section of Philadelphia list among their present alumni twenty-two priests and thirty-nine seminarians. Also, the spiritual emphasis given to the program through the priests and laymen active in the parish Troops (already mentioned in this article) are further convincing manifestations of the part Scouting has in the Apostolate. Under each of these four characteristics Catholic Scouting can rightfully claim its participation in Catholic Action.

Jocism and Catholic Scouting.

In several European countries before the war, notably Belgium and France, magnificent success in the field of Catholic Action has been achieved through the Jocist Movement. A technique of " Jocism " is to start with a small " cell " of informed young Catholic lay workers. These youthful leaders, after an intensive training and indoctrination through prayer, study and work, are able to carry on the Apostolate in their own " milieu ". In recent years, serious attempts have been made in America to introduce the Jocist movement, with not too great success. The method of starting with a small " cell " apparently has been the big stumbling block. This method has not proven readily adaptable to our American way, with its ever present slogans of big organization and " mass production ". To meet these obstacles some leaders of Catholic youth in America have attempted to achieve the aims of Catholic Action by first organizing youth on a " mass production " basis through attractive programs of athletics and the like. In this way, youth has been attracted into a Catholic atmosphere and after-

wards the spiritual aims have been inculcated into the programs. The Scouting method has been found to be the middle course between this approach and that of the Jocists, and may be said to be a happy combination of both approaches. Scouting deals with boys as individuals and works with them in Patrols (which are small " gangs " of from five to eight boys each). Four of these boy patrols, each under its natural boy leader and directed by the adult Scoutmaster constitute a Boy Scout Troop. The priest, serving as Troop Chaplain and working through the lay Scout leaders in the parish, is easily able to inculcate into this small group the spirit of the Apostolate through prayer, study and work (as do the Jocists). However, Scouting can also be said to appeal to the American urge for " mass production ". For example, in a parish of say 200 boys of the Scout ages (9 to 18 years) there could be a Cub Pack, two or three Scout Troops and a Sea Scout Ship or an Air Scout Squadron (part of the Senior Scout program). Also when one considers that in the United States today there are 1,629,743 Scouts and Cubs who are served by 361,818 [1] volunteer lay leaders and that approximately one quarter million of these boys are Catholic boys, one realizes that the American penchants for " big organization " and " mass production " are also served through the Boy Scout Movement.

Can the Church Keep Scouting " Catholic " for Her Youth?

The objection is sometimes heard that Scouting cannot be made Catholic for our youth while it says under the control or supervision of an outside non-sectarian agency. This objection is well answered by an analogy from the Catholic Parochial School system whose catholicity no one can rightfully gainsay. The State Department of Education (in the writer's native state of New York, for example) stipulates the curricula for the elementary grades. In fact, the examinations passed by the parochial school children in order to graduate from grade school, in the State of New York, are set by the State Regents. The Church takes these educational curricula for her schools, places the school under diocesan authority, organizes it under parish supervision and under Catholic teachers and adds to the State

[1] (*Annual Report, Boy Scouts of America*, 77th Congress, House Document #517).

curricula, a program of religious education. The Scout program operates along much the same lines. The Boy Scouts of America has this program for adolescent boys which enjoys the safeguards of a Charter from the Congress of the United States. The Church takes this program, places it under the authority of the ordinary, organizes it under parish supervision and under Catholic lay leadership chosen by the pastor and adds a program of religious training to it. One major difference in the analogy is this. Under the wise plan worked out by Bishop Kelley and his associates on the Catholic Committee on Scouting, the Catholic people in the United States do not have to pay a double "tax" for their Scout program, which they willingly pay for the parochial school system because they want their children to learn religion, that essential fourth "r" in addition to the familiar three "r's" taught in the public schools. When one considers that in 1941 $1,521,325 [2] were expended by the National Council, B.S.A. in the national service for the Scout program and that an additional five million dollars probably was raised in 1941 in the Local Council areas for further service of the Scout program, this is an important consideration.

This service of the Scouts is a substantial and significant help. Among a few of the services of the Boy Scouts of America that are available nationally are: The employment of a fulltime field representative to work with all the Diocesan Scout Chaplains; a complete library of literature and training material; publicity; and other educational and program helps. The Local Scout Councils bring the entire Scout service to the parishes in all localities throughout the United States. Important among this aid to the parish are help in finding leaders; training them in all Scouting skills and techniques; supervision of leaders to see that the Scout part of the program is carried out; Summer Camp facilities available for use by the parish Troop, and so forth.

Scouting Shows Public Schools the Way to Introduce Religion.

Most Reverend Edward Mooney, Archbishop of Detroit, made this interesting statement to the Fourth Annual Conference of Diocesan Scout Chaplains, which convened in Detroit in Octo- of 1937 (cf. Proceedings of the Scout Chaplains Conference,

[2] *Annual Report, Boy Scouts of America,* 1941, U. S. 77th Congress, House Document #517.

Detroit, 1937, page 19): "Scouting, besides being a useful and practical thing, has shown American educators a new lesson through the fine working relationship developed between this non-sectarian Boy Scout Movement and the Church. It is an experiment that, if it continues successfully, will be epoch-making and will point the way to religion in education. In our educational field today, we have a system that is irreligious and, if it continues, it may be definitely anti-religious in its consequences. Scouting can show the way to bring religion into play and into character formation, without infringement on any of the delicacies of conscience and differences in religious beliefs. This working relationship of Scouting with the religious forces of the nation may be a lead to the educators to introduce the same kind of scheme into formal education. If this plan succeeds, it may make one of the greatest contributions of the present century to education in the United States.

"Scouting shows the boys the union of God and Country. If everybody in the United States lived up to the ideals of Scouting and its principles there would be no fear for Communism in the United States. You in Scouting work on the outer fringes of education. If you succeed, you may be imitated by those interested in the more formal processes of the educational program, because you will show that by so doing there is no infringement on the ancient bugaboo in American life called 'separation of Church and State'."

Cost of Scouting to the Parish.

Another objection to Scouting which is sometimes heard is that it is too costly for the parish of less than average income. The answer to this objection can be found in the Ninth Point of the Scout Law, which reads: "A Scout is Thrifty. He does not wantonly destroy property. He works faithfully, wastes nothing and makes the best use of his opportunities. He saves his money so that he may pay his own way, be generous to those in need and helpful to worthy objects. He may work for pay but must not receive tips for courtesies or Good Turns." In practically all of the 4,385 Catholic Troops opportunities have been found by the Troop Committee, with the aid of the pastor, for both the Scouts and the Troop to earn their own way. Each Local Scout Council office has available printed helps which will

show how to establish the Scouting program on a sound financial basis. This is known as the Troop Budget plan. The record shows that more Troops have failed in the parishes because too much money was spent on them than too little. In fact, many Scout Troops make regular donations to the parish at Christmas and Easter time. The actual registration fee for the boy is 50c a year and for the adult leader is $1.00 a year (50c of which is for the annual subscription to *Scouting Magazine*, containing program helps for Scout leaders). These registration fees go to support the National Scout Council.

Leaders for the Parish Scout Troop.

Probably the greatest obstacle to be overcome in order to have a successful Scout program in any Catholic parish is the apparent lack of lay leaders for Scoutmasters to aid the priest in the actual detailed leadership with the Scouts. This problem of leadership is paramount in probably every youth program that has ever been devised. In our Catholic Youth movement, in particular, it is the important consideration. Too many generations of American Catholics have been erroneously trained to feel that the responsibility for the youth leadership program in the parish is one belonging primarily and solely to the priest or the sisters. Scouting has a plan that has proved practical in the solution of this leadership problem and it is to seek the leadership from among the Fathers of Scouts or of prospective Scouts. Briefly, here is the essence of the plan:

"The pastor in conference with the Diocesan Committee and the Local Council representatives determines a suitable date to call a meeting of the parents in the parish. A talk to the school children by the Scout Chaplain secures cooperation of the Sisters and help from the boys in getting their parents to attend this meeting. The meeting is announced at the Sunday Masses with the assurance that it will last but one hour. This method has been successful in securing a splendid turn-out of parents. The Pastor presides. Explanatory talks are given by Chaplain, Diocesan Lay Representative and Scout Council official and are followed by a question period. The hour ends with many questions unanswered and the parents are asked to return at a determined hour next week. At this second meeting, a demonstration Troop of Scouts from a neighboring parish puts on a real

Scouting exhibition. The demonstration is followed by another question period. When the alloted time is up, parents are asked to return for a third meeting, at which time the Troop Committee is recruited and almost always a Scoutmaster is found among parents, whose interest was developed in the three meetings. The Local Council Scout office and Diocesan Scout officials will develop a specific program for these meetings and follow up on the training of the leaders and service to the Troop."

The duties of laymen serving on Troop Committees and as Scoutmasters are so clearly defined by the Scout organization that there is no danger of the laymen assuming authority in the parish that is the prerogative of the priest. In the past, some pastors have had trouble with lay leaders in other types of program on this score.

In seeking leaders it is well to remind priests of the admonition given by the Apostolic Delegate in his pronouncement upon the Catholic Youth Movement: " The mission entrusted to you is great and delicate; making youth active soldiers of Christ. I am sure that many of them will be true champions in the combat for the restoration of Christ in the family, in the school and in the world of business, industrial and professional life; in the combat against everything that is anti-Christian; and in defense of the rights of God, of the Church and of souls."

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New York City.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE PHILOSOPHY OF AMERICAN PATRIOTISM IN THE PRESENT CRISIS.

The idea of Patriotism or devotion to one's country is as old as the human race. The mere existence of historical documents and monuments is a guarantee of the existence of patriotism in the hearts of the most ancient peoples, for it is patriotism that has inspired these monuments and histories. Love of one's country is as human as mother-love or filial devotion. It awakens the same thoughts, ideals, sentiments in the hearts of the most cultured and the most ignorant. The English Cockney in the pub has much the same sentiments about England as Prime Minister Winston Churchill; and the American school-boy would yield neither to President Roosevelt nor to General MacArthur in his love for the United States of America.

The sacred books of the Jewish people are filled with glorious accounts of patriots from Gideon, Samson, and Judith to the Machabees. The history of Greece and Rome is the record of their patriots. Their great writers like Thucydides, Xenophon, Demosthenes, Cicero and Virgil,—all were great patriots and extolled patriotism. The word " patria " is the same in Greek, Latin and the Romance languages and the meaning has been the same since before the time of Homer. All these men loved what we love—a country and country-men.[1]

St. Thomas treats the question of patriotism in his Summa of Theology, the second part of the second part, question one hun-

[1] For a systematic study of the concept of Patriotism cf. Comte du Plessis de Grenedan, *Dictionaire Apologetique de la Foi Catholique*, Tome III, ar. Patrie, col. 1588-1621; also Msgr. S. G. Ruch, evèque de Strasbourg, *Dictionaire de Theologie Catholique*, Tome XI. art. Patrie (pieté envers la) col. 2301-2326. We recommend these two articles as perhaps as good a synthesis on Catholic doctrine on Patriotism as can be found. We have used them freely in the preparation of this paper.

dred and one. He sums up our duties, to our country under the virtue of piety,—the technical term for patriotism.[2] As a virtue it partakes of the virtue of justice. Justice demands that we give to another his due according to equality. The one to whom we are most indebted is, of course, God. He is our first principle and last end; He has created us and keeps us in existence. He governs us by His divine Providence. To Him we owe a return; not according to equality, for this is impossible; it must then be a return of gratitude, adoration, reverence, service and love. This is the virtue of religion.

But by the providential Will of God, we have received our lives from Him through our parents and our country. Hence, justice demands that we make some return to our parents and our country for the gift of life we have received. St. Thomas calls the virtue which prompts us to fulfil this duty the virtue of piety. The word is well chosen, for it brings home to us how intimately these three should be united in a man's love, respect and devotion: his God, his parents, his country. These are the authors of his being and his guides. It is our country and our parents who best image for us the divine from Whom through them we have received all that we are. Towards God then we practice the virtue of religion; towards our country and our parents, the virtue of piety. True philosophy does not deify one's country, but it teaches that we cannot truly love God, if we have not love for our country and our parents since these represent God for us. For a Christian and for a sane philosopher the country of one's birth or free adoption is the authoritative self-revelation of God on earth.

Cardinal Mercier, the great scholastic philosopher and Belgian patriot of the last war, brings this out beautifully in his pastoral letter of Christmas, 1914, addressed to the people of invaded Belgium: "When in her throes she brings forth heroes, our Mother Country gives her own energy to the blood of her sons. Let us acknowledge that we needed a lesson of patriotism . . . For down within us all is something deeper than personal interests, than personal kinships, than party feeling, and this is the need and the will to devote ourselves to that more general interest which Rome termed the public thing, Res Publica. And this profound will within us is Patriotism . . . Our country is not a

[2] St. Thomas, *Summa Theologica* II-II, q. 101.

mere concourse of persons or of families inhabiting the same soil, having amongst themselves relations . . . of business, of neighborhood, of a community of memories, happy or unhappy. Not so; it is an association of living souls subject to a social organization to be defended at all costs, even the cost of blood, under the leadership of those presiding over its fortunes. And it is because of this general spirit that the people of a country live a common life in the present, through the past, through the aspirations, the hopes, the confidence in a life to come, which they share together . . . And the religion of Christ makes of patriotism a positive law; there is no perfect Christian who is not also a perfect patriot." [3]

The nature of patriotism becomes clearer from an analysis of the duties it imposes upon us. These are respect, love and obedience.

Respect.

Respect for our country arises from the recognition of the participation of the divine by the country which under God has given us life and governs us. If we honor God, we must respect what comes from God and which represents Him. Thus a child respects his parents and our country is a second father and mother. The national family, not only by its present-day activity, but thanks to centuries of labor and to millions of its heroic dead has contributed most effectively to our physical, moral, intellectual, civic, social and religious development.

In a democracy, it is good to insist upon another obligation of patriotism: respect for the administration which being duly elected represents the country officially. Through them our country speaks, acts and governs. Their power comes ultimately from God and hence to them honor and respect is due. Ours is a government of the people, by the people and for the people; but the power which the people give to their representatives is from God. Whatever our personal opinions, the duly elected representatives of the people deserve our honor, respect and obedience. The rash judgments which thoughtless people pass on their government gives solace to the enemies of our country.

[3] Cardinal Mercier, *Lettre pastorale sur le patriotisme et l'endurance*, Malines, 1914. English translation to be found in *The Voice of Belgium*, London, Burns and Oates, p. 17, 18.

Love.

To our country we owe love. Our duties to our country are governed by the virtue of charity. We should acknowledge gifts received; ingratitude is a sin, a refusal to pay a debt of love. Who can estimate what we Americans have received from our country? In fact, what have we or what are we that we have not received gratiutously from God through our country? Patriotism then for us should be an exercise of the virtue of charity. True it is that charity bids us love all men, but those especially who are bound to us by closer ties. Such is the teaching of all scholastic philosophers and the powerful promptings of human nature confirm it, as do the whole history of peoples, the language of Sacred Scripture and Christian tradition. Just as if we love God, we shall respect and obey Him, so if we love our country, we will also respect and serve it. A parallel exists between these three loves of a good man: love of God, love of neighbor, and love of country. We can then safely paraphrase the words of St. John concerning love for one's neighbor: If any man say, I love God, and hateth his country; he is a liar. For he that loveth not his country whom he seeth, how can he love God, whom he seeth not? [4]

The love of God and the duties of religion exempt no man from the duty of patriotism. Patriotism flames as a divine fire through the books of the Old Testament and Christ Himself honored the traditions and the great men of His people. He makes no secret of his special solicitude for the lost sheep of the house of Israel.[5] Despite the ingratitude of Jerusalem, the capital city of his fatherland, He weeps at the thought of the evils which would come over it when it would be destroyed by Titus in the year 70 A.D. He compares His love for His country to that of a hen who would protect her little chicks from danger by hiding them under her wings.[6] The same is true of the Apostles. It is well known what love St. Paul had for his people: " I have great sadness, and continual sorrow in my heart. For I wished myself to be anathema from Christ, for my brethren, who are my kinsmen according to the flesh." [7] A rightly

[4] *Cf.* I. John 4:20.
[5] *Cf.* Matt. 15:24.
[6] *Cf.* Matt. 23:37; Luke 13:34.
[7] Romans 9: 2, 3.

regulated patriotism is then but a manifestation of one's love for God Himself.

Patriotism is not Chauvinism or exaggerated nationalism. It does not prompt us to hate other peoples. Just as a family may be united most closely by the bonds of a special love without warring against other families, so the most exalted patriotism need not imply hatred of other nations and races. The true patriot wants the good, the peace, the prosperity, independence and honor of his country; he is not prompted by the spirit of conquest and unjust aggression against other nations. He respects the lawful rights of other nations, but he will fight and sacrifice and suffer and die if need be to safeguard the rights of his own country.

Nor has the individual family aught to fear from love of country. The country is made of families and the country enriches each family with its national traditions, ideals and scientific conquests. Families have certain inalienable rights independent of the country or state. Yet the country and legitimate state has the right to make heavy demands upon its citizens and families for the defense of its liberties which after all are the liberties of the citizens and families themselves. As Pius XII has said in his encyclical, " Summi Pontificatus " [8] " Goods and blood it can demand . . ." In times of danger, it can take the son from the family and send him to the battlefield; but in fighting for his country, the citizen is fighting for himself and his family. He exposes his life in the defense of his country which is the family of all families, the union of all individuals; he thus protects at once his country, his family and his own person.

It is true that because of the malice of men in authority who have launched their country on a campaign of aggression and unjust conquest, or who have flagrantly violated the rights of God and religion, there may arise conflicts in the soul of the individual who wishes to be faithful at once to his country, to his God, and to the right. The people of the United States in the present crisis are blessed that they have no such conflict of duties. Their government has sincerely worked for peace [9] and

[8] Pius XII, *Summi Pontificatus* October 20, 1939; Official Vatican English Translation; N.C.W.C., Washington.

[9] *Cf.* Pius XII, Letter to President Roosevelt; January 7, 1940. Text given in *The Pope Speaks.*

the settlement of international disputes by arbitration, but conscious of its obligation to defend its liberties against world-wide gangsterism, and of its oblgations as a great power in the family of nations, it has consistently refused to recognize territorial aggrandizement due to force of arms, and has lent aid to those free peoples who were resisting aggression and fighting for God-given rights. As a result it has been attacked and now it is fighting for its life. The duty of American citizens is clear. Their duty to their God, to their country and to themselves is one. We are fighting a just war and there is no sacrifice too great to be demanded or cheerfully given. St. Thomas did not hesitate to say: " The common good of the many is more divine than the good of the individual." [10]

The money, work, or blood, which the American citizen gives for his country is part of himself; a donation of self and hence an act of love and by that act he shows that the peace, tranquality, well-being, reputation and liberty of his country are as dear to him as his own person; and that he prefers these things to what he sacrifices, whether it be money, rest or life. This is a sign of true love.

Obedience.

Patriotism demands obedience to the legitimate orders of one's country. When the laws of our country are in accord with right reason, in harmony with the natural law, and with the positive precepts of God's revelation and in accord with the constitution of the State, then no hesitation is possible. Obedience is necessary; it is a moral, religious and Christian duty. Our country is one of the principle instruments of which God makes use to govern the world and our lives and to direct us to our end. To it God gives of His power and authority. All men are created equal. Some may be more apt by nature to command and govern, but such aptitude gives them no authority. Even the whole community has no right to lay commands on any of its members; but since God has willed to found and preserve civil society, and since civil society implies authority, the rulers of the State receive their authority from God Himself.

Hence citizens have an obligation in conscience to obey the State and its lawful authorities, and in obeying them they obey God. One's respect and love for his country finds its natural

[10] St. Thomas, *Summa Theologica* II-II q. 31 a. 3 ad 2um.

flower and fruit in obedience. If we love someone, we accomplish his reasonable demands of us. This is what Jesus Christ meant when He said: " you are my friends, if you do what I have commanded." [11]

It is evident that only that authority can demand our respect and obedience and love which is legitimate. If by injustice or violence an invader has overrun a land and installed Quislings to govern the country, such a government can demand no obedience from the people. Public order and the common good may force him to obey in those things which do not imply that he accepts the present state of affairs; but he owes neither respect nor love to such a government.

In the pastoral letter referred to once before this is clearly brought out by Cardinal Mercier: " I consider it a duty of my pastoral office to define your duties in conscience before a power which has invaded our land, and which for the moment occupies the greater part. This power is not a legitimate authority; and hence in the intimacy of your soul, you owe it neither respect, obedience nor love. The unique legitimate power in Belgium is that which belongs to our King and his government and the representatives of the nation. He alone has authority over us; he alone has a right to the affection of our hearts and to our submission. Of themselves, the acts of public administration of the occupying power would be without force; but the legitimate authority tacitly ratifies those acts which the common good justifies; and from this ratification *alone* comes all their juridical force . . . respect the regulations which are imposed upon us only as long as they do not prejudice either the liberty of our Christian consciences nor our patriotic dignity." [12]

Such is the Christian philosophical concept of devotion to one's country. It guarantees the dignity of the human person. Men remain equal and no man need sacrifice his rights to another mere man. The patriot does not bow to brute force; nor does he sell his soul for material gain. His will obeys alone the Will of God and he ennobles himself in accomplishing it. In every legitimate authority he sees God.

[11] John 14: 15, 23.

[12] Cardinal Mercier, *op. cit.* pg. 25, 26.

Our Patriotic Duties In the Present Crisis.

The present crisis will make great demands upon our patriotism, but our courage and calm determination must not falter for the issues involved transcend merely national rights; there is question today of the survival of traditional Christian civilization itself. The crusaders of old fought to deliver the holy places from the infidel; we are fighting to deliver the bodies and souls of men from neo-pagan slavery.

Civilization is a moral and spiritual patrimony transmissible by inheritance from generation to generation. Each succeeding age should enrich and develop it by further moral, social and scientific conquests. But civilization can be wasted, ravaged and destroyed by barbaric forces of nihilism. Such destruction is what we are facing at the hands of Japanese divine-emperor imperialism, and Nazi blond-god Pan-Germanism.

Present day European and American civilization is not formally Catholic nor completely Christian. Many non-Christian and even anti-Christian elements have been at work in its development. Despite this, however, its fundamental ideals of human freedom, of the common brotherhood of all men, and of dignity of the human person; its recognition of a higher law to which even the State is subject; its rejection of the principle that might makes right or that the State is the arbiter of good and evil are all Christian ideals. Christianity is at least compatible with Western civilization as we know it. In such a civilization, Christianity is free to pursue its historic and divine mission of bringing souls to Christ and bettering the social and intellectual condition of man.

But Christianity is not compatible with the ancient paganism of Japan nor the neo-paganism of Nazi Germany, for these cultures not only deny supernatural Christianity, they would also destroy the natural law, which has received so much clarification from Christian revelation, and which must be the foundation of any human civilization worthy of the name. They would destroy this foundation by perverting the idea of God and making a god of the State; by reintroducing human slavery; and by destroying Christianity.

The recent history of the actual practice of both Japan and Nazi Germany makes me feel that I am bludgeoning the obvious when I quote from sources in proof of these statements.

Perverting the Idea of God and Making a God of the State.

In the case of Japan, the statement is obvious, for the Japanese Emperor claims to be a lineal descendant of God and himself divine, and the people think that they have the heaven-sent mission of ruling the world. In regard to Nazi Germany we shall quote the words of Pius XI in his encyclical of March 14, 1937, "On the Condition of the Church in Germany." [13]

"Take care, Venerable Brethren, that first of all belief in God, the primary and irreplaceable foundation of all religion, be preserved true and unadulterated in German lands. He is not a believer in God who uses the word God rhetorically, but who associates with the sacred word the true and worthy idea of God. He who, in pantheistic vagueness, equates God with the universe, and identifies God with the world and the world with God does not belong to believers in God . . . He who takes the race, or the people or the State, or the form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honorable place,—out of the system of earthly valuation, and makes them the ultimate norm of all, even of religious values, and deifies them with idolatrous worship, perverts and falsifies the order of things created and commanded by God. Such a one is far from true belief in God and a conception of life corresponding to true belief."

National Socialism denies that it is godless; anyone accusing it of godlessness is brought before the law courts and condemned. Officially, those who abandon the cross of Christ to rally around the swastika are called "Believers in God—Gottgläubig." The Nazis protest that "the Church has no monopoly on God," but to this protestation they add: "the German religion can be boiled down to these words: All for Adolf Hitler." [14]

Reintroduction of Human Slavery.

To the history of fact of the past three years on the enslavement of the peoples of Europe, we shall add a few quotations: "Without this possibility of utilizing inferior men, the aryan

[13] Pius XI, *Mit Brennender Sorge*, March 14, 1937; Official Vatican English Translation, *On the Condition of the Church in Germany*, N.C.W.C.

[14] Discourse given October 18, 1936 at Opera of Salzburg by Provincial Counsellor Springenschmidt.

would never have been able to take the first steps towards his later culture; exactly as, without the help of various suitable animals which he knew how to tame, he would never have arrived at a technology which now allows him to do without these very animals. The words ' The Moor has done his duty, he may go ', has unfortunately too deep a meaning." [15]

This is Hitler's idea of the Society of the future: " There will be a Herren-class, an historical class tempered by battle, and welded from the most varied elements. There will be a great hierarchy of party members. There will be no middle class. And there will be the great mass of the anonymous, the serving collective, the eternally disfranchised, . . . but beneath them there will still be the class of subject alien races; we need not hesitate to call them the modern slave class. And over all of these will stand the new high aristocracy, the most deserving and the most responsible Führer-personalities." [16]

The Jew in Germany has already been made a slave and deprived of citizenship. Article 4 Section 1 of the Nuremberg Laws on Citizenship and Race has the following: "A Jew cannot be a citizen of the Reich. He cannot exercise the right to vote; he cannot occupy public office." [17]

Destruction of Christianity.

Pius XI has not minced words on this matter. In the encyclical already quoted he says: " The lessons of the past years make it clear where the responsibility lies. They disclose machinations that from the beginning had no other aim than a war of extermination." [18]

What follows is the record of a conversation of Hitler with Julius Streicher and Hermann Rauschning: " The religions are all alike, no matter what they call themselves. They have no future—certainly none for the Germans. Fascism, if it likes, may come to terms with the Church. So shall I. Why not? That will not prevent me from tearing up Christianity root and branch, and annihilating it in Germany." [19]

[15] A. Hitler, *Mein Kampf*. English translation, Reynald and Hitchcock, N. Y. 1939. Vol. I. c. 11, p. 404. This whole chapter is an elaboration of the same idea.

[16] H. Rauschning, *Voice of Destruction*. N. Y. 1940, p. 41.

[17] *Cf.* Henri Lichtenberger, *The Third Reich*, N. Y. 1937, p. 313 Appendix V. The Nuremberg Laws on Citizenship and Race. art. 4 (1.)

[18] Pius XI. *On the Condition of the Church in Germany.*

[19] Rauschning. *Op. cit.* p. 49.

We could go on with this type of thing, but it is not necessary. None of us is so blind or deaf that he does not know what we have to expect if Germany and Japan win this war.

Some Practical Hints.

The obvious strategy, both German and Japanese, will be to divide and conquer. What would you do if you were a Nazi or a Japanese faced with the coalition of the United Nations. You would not bother with the outer electron region of the smaller nations; you would try to smash the nucleus of the atom —the strong inner core of the United States and the British Empire. You would promote distrust—question motives—repeat ugly stories—dig up historic scandals—invent stories of cowardice on either side—play both ends against the middle. Repeat that the British will fight to the last American; and to the British, that the Americans will fight to the last Britisher; that America is becoming an appendage of the British Empire; that the British Empire is distintegrating and the choice pieces are falling into the lap of plutocratic America.

Kant once said that there is in the greatest misfortune of our best friend something that does not entirely displease us. He was hitting upon a profound psychological truth and Hitler and his gang are nothing if not profound practical psychologists. The terrible part of this is that up to now he has been successful. He kept the small nations of Europe divided from England and France and he gobbled them up one by one. He divided France from England and now France is in slavery. He has taken advantage of the defeats of the United Nations to attempt to divide the United States and England. The most unpatriotic thing we can do today is to foster this distrust between peoples who can conquer only if united. When we repeat irresponsible stories which discredit our allies to our best friend, we forget that our best friend has a different best friend, and before a week the story will have travelled from New York to Los Angeles.

The Duties of Citizens In a Democracy.

The true concept of the State is that of a Society which exists for the good of the individuals which constitute it. Its existence is demanded by nature and nature's God as a necessary instrument for the protection of the inalienable rights of human

persons—the right to life, liberty, and the pursuit of happiness. " We hold these truths to be self-evident," says the Declaration of Independence, " that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed."

Democracy has emphasized the value of the individual person, and the obligation of the State to respect and protect the individual's rights, but this has occasioned the weakness of democratic States. The individual of a democratic state has often forgotten his social obligations,—his duties to the state. The totalitarian state abuses the rights of the state at the expense of the individual and other states. In a democracy the individual has often abused the rights of the individual with the result that civil society has been weakened and made an easy prey to the ruthless power of dictator nations. We are a democracy and we are at war with three powerful dictator nations. Our culture, our civilization, our civic and religious freedom is imperiled. If we are to succeed in this titanic struggle, the individuals of the democracies must become conscious of their obligations to the state.

All of us hate to face a difficult situation; we prefer not to think about it—especially when the situation involves stupendous and unpredictable sacrifices, but face it we must if we are to survive as a nation of free men. We all need courage and an unfaltering determination to work, to sacrifice, to suffer, to pray and to fight and never give up until the danger has been removed by the complete victory of our armed forces. Such courage and determination will be ours only if we are inwardly convinced of the justice of our cause and of our supreme duty in the sight of God unquestioningly to make any sacrifice which the practical service of our country will entail. Our old easy way of life is gone, at least, for the duration. Not personal rights, but patriotic duty must be uppermost in the minds of Americans. These duties may mean sacrifice of wealth, of rest, of home, of loved ones, of limb, or of life itself, but American citizens will not falter for they realize that the fundamental issues involved are simple and their duty plain.

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THE SALE OF CONTRACEPTIVE DEVICES IN THE ARMY.

Qu. There is a standing army order that contraceptive devices must be kept in stock in the camp stores and issued to soldiers on demand. What should Catholics employed in these stores do, in view of this order? If a Catholic soldier in the quartermaster's department refuses to sell or to issue these instruments, he is liable to be courtmartialed for insubordination.

Resp. In the supposition that the one selling or otherwise issuing these devices does not will the sins for which they will undoubtedly be used (for if he did, his cooperation would be formal), only material cooperation is rendered—that is, the soldier-clerk performs an action which is in itself morally indifferent (the act of selling an object which, absolutely speaking, could be used for good purposes), though he foresees that the recipient will utilize this object for a bad purpose. Now, material cooperation may not be rendered, when the sinful use by the other is foreseen, unless the cooperator has sufficiently grave reasons for doing so—the gravity of the reasons being proportioned to the circumstances of the person cooperating, the nature of the cooperation and the seriousness of the sin (Damen, *Theologia Moralis,* I, 399-400).

Before applying this principle to the case in question, it would be well to mention that ordinarily the better and nobler course for a soldier placed in the situation described would be to refuse to have any part in the sale of contraceptive devices. If Catholic soldiers adopted this policy, without regard to the inconveniences that would perhaps result, it would be a very emphatic way of informing government officials that at least one religious group is utterly opposed to the disgraceful practice of providing our soldiers with the means of committing fornication and adultery with greater impunity.

However, sometimes the course that is most commendable is not obligatory; and this would seem to be realized in the present problem. Some theologians, it is true, condemn the selling of condoms without any qualification (e. g. Pruemmer, *Manuale Theologiae Moralis,* I, 623), but others make a distinction between the proprietor of a store and his assistants. Under no conditions, they say, may the owner stock his store with these devices; but the employees, for a sufficiently grave reason (par-

ticularly the danger of losing their job and of not easily finding another) may render material cooperation by selling them (e. g. Damen, I, 403—Wouters, I, 565). This opinion seems to be sufficiently probable to be followed in practice.

Hence, soldiers—who can be regarded as employees, with the government as the proprietor of the camp store—may cooperate in the transporting and the selling of contraceptive devices when they have a sufficiently grave reason for acting thus. Such a reason would be a well-founded danger, in the event that they would refuse, of a courtmartial, a notable demotion in the service or a transfer to a much more difficult and dangerous post.

On the other hand, if a soldier called on to render such cooperation can avoid it without serious detriment, he is ordinarily obliged to do so. Thus, in the supposition that a request for a transfer to a post practically as desirable as the one he is now holding but free from the moral disadvantages, will be granted, he is usually obliged to request such a transfer.

In stating that *usually* one in these circumstances is obliged to leave them if he can without grave inconvenience, I have in mind a point mentioned by an army chaplain of many years' experience. He stated that sometimes a soldier employed in the camp store can make use of his position to give some good advice to the soldiers, particularly the younger ones, who request contraceptive devices. Frequently a soldier who will undertake this spiritual work of mercy will be successful in persuading a considerable number of soldiers not to indulge in sexual license. In the case of a Catholic who could and would utilize his position in the store for this purpose, the good results of his apostolate might be proportionate to the evil of materially cooperating in the sin of those who could not be persuaded to give up their evil designs, so that from this standpoint the soldier could sell the devices to the latter group.

In each particular case the confessor, asked about the lawfulness of this type of cooperation, should inquire if the circumstances are such as to justify the soldier in rendering material cooperation, and only in the event that they are of this nature, may it be permitted. But he should not omit to recommend the nobler and more heroic course of action.

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THE "VERSUS POPULUM" ALTAR AGAIN.

The June number of this review, page 454, contained a short answer to the questions of a priest concerning the altar *versus populum*. I would like to add a few remarks which, I think, may throw some more light on this problem. The very concise and objective answer given to the rather irate questioner makes it obvious that it would be useless for me to try to influence the readers in one way or another. I write these lines in full agreement with the author that the liturgical movement does not depend on the possibility of having altars *versus populum* adopted throughout this country. The decision whether it would be opportune to do so or not is up to the competent authorities. But in the meantime we are free to discuss the question and, being myself very much in favor of an altar *versus populum*, where it is prudent and possible to have it thus, I would like to add a few remarks which might prevent our confreres from condemning the practice without having heard the case for it.

The Usage in Rome

From the words: "Dr. Rock tells us that the Pope, when he celebrates Mass in St. Peter's at the high altar, says Mass in this position" (i. e., *versus populum*), p. 454, the reader might gather that the altar *versus populum* is a unique feature of St. Peter's and the Pope's Mass.

Those of us who have lived in Rome know that the impression would be erroneous. The seven major basilicas: St. John in the Lateran (or rather Our Savior's Archbasilica), St. Peter, St. Mary Major, St. Paul, St. Sebastian, St. Lawrence and Holy Cross, all have, with the possible exception of the late baroque version of St. Sebastian, main altars *versus populum*. If a bishop or abbot, by special indult of the Pope, uses these high altars, he celebrates Mass *versus populum*. He has to celebrate Mass this way, since in almost all of these churches what we would call the "front" of the altar is above a deep pit called "confessio," with no steps or *suppedaneum* to stand on. Thus we see that the churches which we could call strictly papal, all have their main altar in the same fashion, the cemeterial as well as the old parish churches. It is impossible to enumerate them

here completely, but a few may be lined up for better evidence: St. Mary in Trastevere, San Chrysogonus, St. Praxedes, Sts. Cosmas and Damian, Sts. Achilles and Nereus, St. Balbina, St. Saba, St. Prisca, St. Sabina, St. George in Velabro, St. Anastasia, Sts. John and Paul, St. Clement, Quarto Coronati, and so forth. I have celebrated Mass in most of these churches in 1929 and 1936 and I have always celebrated it *versus populum*. This is the more remarkable for churches like St. Sabina and St. Clement, which are Dominican churches, and therefore not strictly of the Roman rite. When you appear at the sacristy to vest, the sacristan does not even bother to tell you not to turn around at the *Dominus vobiscum*, the *Orate fratres* or the last blessing, because he assumes that you know your rubrics. Thus, nobody can quote the practice of the city of Rome against the altar facing the people, although it may be unwise to introduce this older and better practice abruptly and without previous preparation in any place where it is unknown.

In Other Countries

Before I venture into other arguments in favor of this usage, I would like to cite a few more facts.

In 1938 I visited the famous church in the *Cite Universitaire* in Paris. The Assistant to Abbé Picard de la Vaguerie, chaplain of the university, told me that their altar *versus populum* was installed by the express orders of Cardinal Verdier himself, who had the architect change his previous plans which showed an altar in the " modern " way, the priest turning his back to his congregation. The Archbishop of Paris motivated this decision by the following thought: " This is the place where the future intellectual leaders of the Catholic world are being trained for Catholic Action. I want them to participate as intimately and actively as possible with their Mystagogue. I want them to go out and tell their priests in their own country what a Mass at this center of learning and civilization is like." The young abbé told me that the response was splendid and that in many places in Paris this type of church was being initiated. Cardinal Verdier built 110 churches in six years, and a number of them had an altar *versus populum*.

In Berlin seven churches obtained permission to change their altars *versus populum*.[1] Vienna, Cologne, Hamburg and Maria

[1] Reported by Father Johannes Pinola, Chaplain at Berlin University.

Laach had such altars installed after 1920. My own seamen's club in Hamburg had such an altar, and the sailors from all over the world who came to dialog or sung Mass there were deeply impressed with this " novel " usage. Often the ordinary faithful, when told about the " why " of this change, will say spontaneously: " Why, Father, why didn't we ever think of it before. It really is much more natural." The university chapel in Berlin had an altar which was accessible from both sides and it was left to the individual priest which he preferred. When Archbishop MacDonald of Edinburgh celebrated his first dialog Mass for my sailors in Hamburg, and preached a beautiful homily, he said to me: " I don't know what you are getting me into. I hope it is alright; " but when he was finished he told me that, after his first Mass, this was one of the most moving Masses he had ever celebrated. He hoped he would be able to put it over to his clergy at home.

At the great Catholic Congress in Vienna in 1933, the Papal Delegate, Cardinal Petrus la Fontaine, Patriarch of Venice, celebrated the open-air Mass in Schoenbrunn castle in this fashion, and for many years the then Papal Nuncio in Berlin insisted on celebrating the annual solemn congress Mass for the thousands of people on an altar facing the crowds. This papal nuncio was Eugenio Pacelli, now our Holy Father. How many churches and chapels in Belgium, Holland, Germany, France, Austria and Italy have returned to the venerable liturgical practice is hard to say. However, when Pope Pius XI charged the Benedictines of the Union in Amay-sur-Meuse in Belgium with their task of reunion studies of the Eastern and Western churches he saw to it that both liturgies, which were celebrated in adjoining chapels, were executed in their purest form: that meant that the " Roman " chapel had an altar *versus populum.*

It is important to note here that these were all " innovations." None of these places except Rome itself and a few churches in Italy could claim an immemorial custom or a tradition. If the custom is as yet a rare exception in this country, there are nevertheless churches in the Middle West, on the West Coast and in the East which are either already using such an altar, or which have been built and furnished with the definite intention of reverting to the original way of celebrating Mass. There is a

new parish church in the West which independently came to the same conclusion. Its pastor was educated in Rome. He, too, has an eye on celebrating *versus populum.*

" As a matter of record, several of these altars (*versus populum*) still stand and are in use," the above quoted author says. After the few instances cited above, I think this is an understatement. The use of the altar *versus populum* is far from being merely tolerated. It is not a question of their being leftovers to be torn down in the near future when we get around to it, but it seems to be a natural, living tradition in Rome and a widespread revival elsewhere.

The " several centuries " may convey the idea that this usage was discontinued quite early. This is certainly not the case in Rome, and archeological evidence shows that it seems to have been common until high up into the Romanesque period, not only in Italy, but far up north in Europe.

We do not know why this custom ever changed outside Rome. But since the change coincides with an estrangement of the people from their liturgy, with clericalization in its full extent, with the infrequency of Communion, with the abstruse interpretation and allegorization of the liturgy by men who were taught by Amalar, Chrodegang and Durandus, there is a slight suspicion that this change did not exactly mean an improvement. It may have had to do with the attitudinal change towards the Holy Eucharist during the great sacramental controversies of the early and high middle ages. When the " sacrificial attitude " yielded to the " devotional attitude," when silent adoration of the confected sacrament became more important to the laity than active participation in the holy mysteries, the " turn " may have taken place, or the turn may itself have contributed to the formation of this new attitude. Some European liturgists have attributed the change to Nordic individualism which lost the unaffected, healthy attitude of Christian " community celebration " and preferred to watch in awe from a distance what the clergy performed in their far-off sanctuaries, which later on in England, Germany and Spain were even screened off by massive structures (York, Chester, Canterbury, Barcelona, Muenster, Luebeck, Xanten, etc.). It was the period when so-called liturgists speculated a great deal about

similarities between the liturgy of the Church and the Mosaic liturgy of the Jewish temple, often believing, naively, that the accessory rites of the Mass had developed out of it. No wonder there was a tendency to isolate the priest in the Holy of Holies.

Archeologians and liturgists have pointed out that even in the early centuries the "*versus populum*" was irrelevant, that the real issue was the priest's facing the East, *Oriens*. This was to be the consequence of the intense eschatological attitude of the first centuries. The parousia was expected "*ex oriente*. Therefore all prayer was to be oriented."

Thus St. Peter, the Lateran, St. Mary Major, (old) St. Paul and (old) St. Lawrence, having their sanctuary in the West and their portals in the East, it was natural for the celebrant to face the people. Yet, whenever he invited the congregation with his exclamation "Oremus," they turned towards the East (turning their backs to the altar) for silent prayer, standing at Eastertide and on Sundays, prostrating in times of penance or vigil, until the pontiff summed up their silent prayer in the majestic formula which alone is left for us in the Missal.

In an "easted" church, on the other hand, the celebrant himself, standing *behind* the altar, or at his throne in the apse, would turn east, his back to the altar. The congregation did not have to girate.

The important thing, however, is that celebrant and people faced each other during the sacrificial part of the Mass in both kinds of churches. The lessons were sung by ministers from ambones, therefore, facing the people, while the celebrant sat listening on his bench or throne.[2]

The Law and the Rubrics

I wonder if many priests are struck by the strangeness of a rite they perform whenever they celebrate solemn Mass. When incensing the altar at the Introit and Offertory (or Magnificat) they begin in front, on the mensa, with the Epistle side. When they reach the right angle they give the sides two symbolical ductus and then they double back to the mensa. This becomes more intriguing when the ministers return to the middle after

[2] In these churches the Gospel side is, of course, the right; the Epistle side is the left side of the church. This puts all the abstruse speculation of the allegorical school as late as Calderon and Martin of Cochem in a pretty awkward position.

incensing the Gospel side *a latere,* because then they really have to stop to double back, first on the mensa, then on the frontal. This strange, complicated rite can easily be explained if we could encircle the altar, walking around it. First we would incense the mensa, then the right side, then, not turning back, but going behind the mensa, the rear of the altar, then the side (Gospel side) and then the left half of the mensa, and finally the whole front. We would thus have " covered " the whole altar all over with fragrant clouds. We can see, therefore, that we have here a vestige which points to the fact that the altar used to be something standing free on all sides and accessible from each of them, as St. Peter's in Rome still is.

The fact that the rubrics assume that our altars are not *versus populum* is not as exclusive as the words of our author suggest. They definitely mention that the priest does not turn around at the *Dominus vobiscum,* if he celebrates *versus populum.* Since these rubrics, which are based on Burkhard's, go back only to so recent a time as the end of the middle ages, when the liturgical contact between people and priest was already lost to almost the extent of our own day, they state only facts then and now prevailing. No law or rubric forbids an altar *versus populum,* except the general law that customs and traditions are not to be changed unless the proper authorities permit or tolerate a change. Ours seems, however, to be a time of flux even in matters liturgical, after centuries of rigidity: new Prefaces, evening Mass for the armed forces, vernacular Masses in some Slavic and Rumanian countries, toleration of dialog Mass and other less important things. If the altar *versus populum* is a better solution of our liturgical problems, I think this would be the time for prudent, considerate and intelligent action, of course, if the authorities will tolerate it.

Difficulties and Solutions

As was said in the beginning, we can do without an altar *versus populum* without endangering the success of the liturgical movement. An outright law forbidding it would not destroy the endeavor, although it might make it harder to establish the long lost contact between *plebs sancta* and *nos servi Tui.* But that is equally true about the fact that the Epistle and Gospel are sung in a foreign tongue and have to be repeated in the

vernacular. We might welcome the vernacular in those parts of the liturgy which are meant for the people's instruction and edification, and yet obediently carry on in the traditional way for hundreds of years to come.

However, the posture of the priest as now customary is not exactly what the immediate logical reflexion requires. He reads and prays to instruct and lead the people, yet he turns his back. The old elevation before the *Pater Noster*, in its grandeur and solemnity, in its adequacy of time and place, has been lost to the people who cannot see it any more. A novel one had to be introduced—this was not the only reason, however—in which the priest has to interrupt the steady flow of consecratory words and in which he has to elevate the separate species high above his head so that the people can see them. When he greets and blesses the people the celebrant has to make a full turn of 180°, and turn around again. Of course it would be no argument to say that Christ did not have to turn around at the Last Supper, because He neither wore vestments nor did He stand up, nor did He do many other things we do now. But the immediacy of contact is certainly greater at an altar *versus populum* than at a post-medieval altar with a reredos, or a huge painting, or gradines full of vases and candlesticks.

Admitting all this, there are still a few difficulties left.

There is a theological one at first. It stems from the thought of Romano Guardini's circles. In a few words, they would say that the leadership of the priest towards the Father, in the person of Christ, the High priest, is better expressed if he faces in the same direction as the congregation, if he faces, e. g., a wall which symbolizes the unapproachable mystery of God. Guardini's disciples say that this "standing before God" is better expressed if the priest does not face the congregation. What we said above about the orientation in Roman basilicas shows that Guardini has something there which liturgical enthusiasts might overlook. However, Guardini says that this is true only when such a wall or apse expresses definitely that it symbolizes the screen between finite creation and the infinite God. He and his friends require, therefore, a straight, empty, all-impressive wall behind the altar, so impressive in its naked "wallness" that you really feel that you are facing the "dark cloud of unknowing." As soon as you have pictures, statues, stained-

glass windows and mosaics, this impression is no longer there. Guardini's idea is highly philosophical. In spite of its grandioseness there is an element in it which somehow leaps from the sacramental sphere into the merely and purely spiritual. Yet sacraments are visible signs, things of the senses carrying divine powers.

Having celebrated Mass on many altars *versus populum*, I have always found that there was a solution for practical difficulties. The altar card (one is *de praecepto*) can be small, as it does not have to carry more than the required prayers. In some churches the crucifix is double-faced, with a lamb on one and a corpus on the other side (facing the priest), suspended by precious chains from the ceiling or rafters of the baldachin (ciborium). It is so high above the priest that he is fully visible. The candles can be so grouped that they do not hide the priest, especially when they are as low as e. g. in St. Sabina in Rome. The same is true of the book stand. Strange to say: almost all churches in Rome have late baroque candlesticks and crucifixes which seriously obstruct the view. But we all know that heavy candlesticks and tall candles have other definite disadvantages affecting not only the purse, but even the physical powers of the sacristan. On a hot day they become a disaster, unless you have those fake, painted things which pretend to be wax but are tin or wood, pretenses at being a real candle.

The only serious problem, besides the advisability of a change, is the tabernacle. In cathedrals and abbey churches the solution is easy, as they have (or ought to have) special chapels for the reserved Sacrament. Where it is a tradition, as in old churches in Germany, you have a free-standing tabernacle in the sanctuary. The best solution I have seen was in St. Hedwig's Cathedral in Berlin, restored in 1930. In many places in France you will find a metal container suspended above the mensa of the altar. In St. George's old Romanesque church in Cologne (eleventh century), which was retsored ten years ago to its old simplicity and beauty, the main altar, facing the people, stands in an elevated sanctuary (the floor is about five feet above the nave), and on a single step built against the wall at the foot of the main altar, another altar with a precious tabernacle has been installed, which is used for the week-day and early Communion Masses on Sundays. In this case the tabernacle is about three

feet below the mensa of the main altar. A photograph proves that it is a fine solution. It has been imitated in several modern churches on the Rhine.

In some chapels and churches a tabernacle has been built into the wall of the sanctuary, close to the altar. Some parish churches have a chapel of the Blessed Sacrament like cathedral or abbey churches.

One solution which has been discussed at great length has, as it seems, never been tried. The tabernacle would be sunk into the *stipes,* outside of the consecrated mensa of course, so that only a part of it would protrude above the mensa, a part big enough to be used either as a safe lid or door, opening upwards or sideways. To the congregation it would naturally appear as if the Holy Eucharist were reserved in rather than on the altar. The fact that there is no precedent for it and that it is unusual may have been the reasons why nobody ever went further than the discussion of its feasibility and advisability. If marked on the outside, facing the congregation, by means of precious ornament, it does not seem to convey any conceptions unworthy of the mystery.

Conclusion.

All this is an attempt to show that, while the altar *versus populum* is neither necessary for the liturgical movement, nor a novelty without precedent, we should give it serious thought before we discard it as simply the idea of imprudent enthusiasts who ought to preach the ten commandments. If it serves to make the people better understand and celebrate the holy mysteries without doing harm to them, we may one day find it a common thing. The Church has never yet rejected improvements unless they were leading to heresy, disrespect or other calamities. There is certainly no lack of preaching the commandments now, the Old Testament ones as well as Christ's superior ones. But that is not all. The Church is not only a moral institution but also a vessel of the divine life contained in the life-giving mysteries. We have to make them ever more accessible to our *plebs sancta.*

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DOES CONSCIENCE BEAR WITNESS TO GOD?

I.

"LABOR TO KEEP ALIVE IN YOUR BREAST THAT LITTLE SPARK OF CELESTIAL FIRE CALLED CONSCIENCE."—*George Washington.*

The experience of all men and the literature of all races bear witness to the voice of conscience. Man is conscious of an inner voice that commands and forbids, that reproves and commends, that admonishes and entreats. No matter how hardened a criminal a man may be, he still hears echoes of that voice which he has persistently ignored. If his mind is not deranged, he cannot get beyond range of that internal monitor. More potent than all the brass-buttoned policemen in the land is the restraining power of conscience. It warns the individual that evil must not be done, even though his deed would go undetected by an officer of the law. It takes ethical principles out of the abstract and applies them to the concrete tasks of life.

We define conscience as the practical judgment of reason concerning the rightness or wrongness of an act here and now to be performed. It is distinct from purely speculative judgments on ethical principles, and it is distinct from judgments in literary, scientific or artistic fields. It concerns the moral order, and relates to acts which we propose to perform. The conscience of all men tells them that good is to be done, evil to be avoided.

While individuals, through faulty training, may err in the application of this universal moral principle to concrete cases, they still pay homage to the validity of that principle when they endeavor honestly to apply it. Hence, we say, they are in good faith. By this we mean that they are not acting wilfully contrary to the light as they see it, and hence are not culpable in the eyes of God or conscience.

They must endeavor, of course, to make their subjective perception of the moral order conform to the objective reality. This is the basic purpose of the science of ethics. To reach that goal, as every teacher of ethics knows, is a long haul. For man does not settle questions of right and wrong as easily as men differentiate sweet things from bitter simply by tasting them. "There is no authentic copy of the moral law," points out Joseph Rickaby, S.J., "printed, framed, and hung up by the hand of Nature, in the inner sanctuary of every human heart." [1]

[1] *Moral Philosophy*, p. 145.

Just as man must study the principles of mechanics to construct a bridge, and the laws of health to promote his physical well-being, so he must study the principles of ethics and the art of applying them to changing conditions of life in order to make his subjective judgments mirror the eternal law of the Divine Lawgiver.

Basis of Argument.

Hence we do not base our argument for God's existence upon the untenable assumption that conscience is a mystical faculty of the mind, independent of reason, as many writers seem to depict it, nor upon the equally untenable assumption that every pronouncement of conscience is an infallible echoing of the voice of God. We base it upon the fact that there is a moral order in the universe, mirrored in the stern commands of conscience to do what is right and to avoid what is wrong.

That sense of moral obligation is found in all the race, from the budding of reason to hoary old age. It sounds its commands in the ear of the peasant grubbing in the fields and penetrates through the stone walls of the royal mansion to echo its stern edict in the ear of the king. It is not confined to any degree of civilization, to any geographical area, or to any tribe or race of men. It is absolutely universal. Therefore, it reflects a universal moral order. But this moral order can be produced only by a great Moral Power whose nature is goodness and holiness. Otherwise the effect would transcend the cause, and thus violate the basic law of logic that every effect must have an adequate cause. Therefore, God the author of the universal moral order exists.

While the sense of moral obligation is universal, the eyes of its perception can be sharpened by appropriate education, especially by ethical training. Ready obedience to the dictates of conscience makes one more sensitive to its whisperings, while disobedience blunts our moral sensitivity and renders us callous and neglectful. Even a lifetime of vice, however, does not completely stifle the dim whisperings of conscience.

St. Paul reflected this truth of the spiritual life when he said: "But the sensual man does not perceive the things that are of the Spirit of God, for it is foolishness to him, and he cannot understand, because it is examined spiritually." [2] The more one

[2] 1 *Cor.* 2:14.

listens, the more clearly does he hear the delicate whisperings of conscience. "It never frightened a Puritan," observes Phillips Brooks, "when you bade him stand still and listen to the speech of God. His closet and his church were full of the reverberations of the awful, gracious, beautiful voice for which he listened." [3] If one is to recognize the voice of God, he must acquaint himself with God. This is a truth to which Cowper has given a noble expression: [4]

> Acquaint thyself with God, if thou would'st taste
> His works. Admitted once to his embrace,
> Thou shalt perceive that thou wast blind before:
> Thine eye shall be instructed; and thine heart
> Made pure shall relish with divine delight
> Till then unfelt, what hands divine have wrought.

This argument grows in force when we advert to the sanctions with which the ordinances of conscience are implemented. They are not like so many laws on our statute books, "dead letter laws," with no teeth to enforce them. They are not like the pious pronouncements of the League of Nations, with no world sheriff to put them into execution. The Author of the moral order and its ordinances, as apprehended by conscience, has implemented them with both subjective and objective sanctions.

Subjective Sanctions.

The subjective sanctions are in the form of the approval of conscience for obeying the moral law, and of rebuke and remorse for having violated it. Is there any person in the world who has not felt at some time the joyous accolade of an approving conscience and the ceaseless scourging of a rebuking one? It is one of the most universal of all human experiences. This automatic response of conscience, acting independently of the praise or blame of others, steeling the martyr to face death with a smile, or scourging the tyrant on his gilded throne, has impressed such diverse minds as Pascal, Fenelon, Bossuet, Butler, Cardinal Newman and Kant as among the clearest of all the evidences of God's existence.

[3] *The Seriousness of Life.*

[4] *The Task*, Bk. V.

" There are two things which fill me with perennial delight," said Kant, " the starry heavens above my head and the moral law within my breast." Butler thus pays tribute to the supremacy of conscience: " Were its might equal to its right, it would rule the world."

The unconditional absolute, " Thou oughtest," spurning contemptuously the usual litany of ifs, ands and buts with which the weak-willed voluptuary vainly seeks to wheedle an unwarranted dispensation from conscience's stern command, gripped the minds of Kant and Newman with an unmistakable fascination, and spoke most forcefully and most eloquently to them of the Divine Ethician, the echo of whose thunder they detected in the still small voice whispering within their inner ear. Conscience can't be cajoled. It can't be bribed. It can't be coerced. It can't be silenced. It can be disobeyed. For man is a free agent. But it can't be disobeyed with impunity. The thunder of its condemnation, the gnawings of its remorse, the stabbing of its outraged authority, are among the most vivid facts in human experience and among the strongest accents in all literature. Sometimes they shine most luminously when the effort is made to conceal them and echo most loudly when the effort is made to silence or deny them. Thus they reflect something of the magisterial dignity, the calm majesty and the transcendental qualities of the judgments of the Divine Ethician. Just as a shell picked up by the seaside and placed to the ear carries an echo of the mighty ocean from which it came, so conscience carries an echo of that mighty moral Power from whose creative hands it, too, has come.

The Categorical Imperative.

To appreciate fully the cogency of this argument, it is necessary to penetrate to an understanding of the unique character of the commands of conscience. It is an unconditional, absolute mandate. Kant styled it in a fine phrase " the categorical imperative." The judgments of the speculative intellect are usually hedged around with conditions. Thus it may issue decisions decreeing: " Do this, if you want to get rich." " Do this, if you want to be popular." " Do this, if you want to be elected to office." They are dovetailed with conditions which the individual may accept or decline with impunity.

Not so, however, the commands of conscience. Once the conscience has decided that a proposed act is wrong, it thunders an unqualified prohibition: " Under no circumstances must thou do this bad act. Neither the promise of riches, nor the assurance of popularity, nor the avoidance of the dungeon or of death itself will justify your doing this vicious deed. Even though the heavens fall, thou must not do it." In conformity with that stern and unconditional ultimatum, heroes, saints, and martyrs in all ages have hurled defiance at cannon, sword and firing squad, and have faced death with a smile. It is in the categorical and unconditional character of the commands of conscience that one perceives with unmistakable clarity an echo of that universal moral order whose Author and Underwriter is God.

II.

A Double Function.

A careful investigation of the working of conscience discloses that it performs a double function. First it passes judgment upon the goodness or badness of a proposed act, then it issues a command that the act should or should not be performed. The first may be called the judgment. The latter may be termed the command. Because of bad uprearing, faulty moral training and other factors, the judgment may at times be wrong. But the command of conscience to do that which the intellect apprehends as good and to avoid that which it apprehends as bad is always to be obeyed. It is the immediate and proximate norm of conduct, as the will of God is the ultimate and eternal norm.

In following the voice of conscience one is always blameless in the sight of God. It is in this latter act of conscience, in its ruling that duty is to be done at all costs, and evil is to be avoided even though the heavens fall and the pillars of the universe collapse, and in the unswerving invariability of that ruling, that one perceives with a great clarity a mirroring of the moral order of the universe, and detects with unfailing certainty an echo of the mandates of the Divine Ethician—the infinitely holy Author of the moral law.

The distinction we have made here is, we venture to assert, of vital importance to all who would understand how conscience bears witness to God. The failure to distinguish carefully be-

tween these two different operations of conscience puts writers in the embarrassing position of asserting that conscience is the voice of God, when it is demonstrable that the judicial act of conscience is clearly wrong and cannot be, therefore, the voice of God. It is only in the secondary act of conscience, the command, that we find an unfaltering and unerring invariability in the ruling that what is apprehended as good is to be done and what is apprehended as evil is to be avoided even at the cost of life itself. It is only in this latter ruling that one can say there is reflected the voice of God.

It is in this secondary act of conscience that we discern most clearly the evidence of a Divine Ethician. Herein conscience bears witness to God. For not only does it issue its command with unbroken invariability to do the good and to avoid the evil, but it also implements its mandates, as we have pointed out, with appropriate sanctions. It not only commands, but it buttresses its mandates with the promise of joy and exultation upon the fulfillment of duty, and threatens the individual with inner castigation and gnawing remorse if he fail to do his duty.

It is in the quiet peace, joy and exultation of an approving conscience, and in the acute distress and biting remorse of a rebuking conscience that the face of God shines forth. Indeed many writers find in this phase of conscience the clearest testimony to God. It is upon this aspect of conscience that Cardinal Newman dwells at length, and with force and eloquence, in *The Grammar of Assent*: " No fear is felt," he writes, " by anyone who recognizes that his conduct has not been beautiful, though he may be mortified at himself, if perhaps he has thereby forfeited some advantage; but if he has been betrayed into any act of immorality, he has a lively sense of responsibility and guilt, though the act be no offense against society—of distress and apprehension, even though it may be of present service to him—of compunction and regret, though in itself it be most pleasurable—of confusion of face though it may have no witnesses. These various perturbations of mind, which are characteristic of a bad conscience, and may be very considerable—self-reproach, poignant shame, haunting remorse, chill dismay at the prospect of the future—and their contraries when the conscience is good, as real though less forcible, self-approval, inward peace, lightness of heart, and the like—constitute a generic difference

between conscience and our other intellectual senses" (p. 105). It is in these subjective sanctions of conscience, it is to be noted, that Cardinal Newman finds the grounds for a generic difference between the operations of conscience and of the speculative intellect.

The cogency of this argument was recognized by the writers of classical antiquity. Many of them affirm the existence of a law, rooted in the very nature of man, immutable by any human power and universal in its binding force. No ruler, however absolute his sway, they declare, has the power of veto over the verdict of this inner court which derives its authority from God Himself. Lactantius has preserved for us a passage from Cicero's lost work, *De Republica,* which will vie with the writings of any of our moderns in insight on this point. It runs as follows: "There is a true law, right reason, consonant to nature, coextensive with the race of man, unchanging and eternal . . . It is not allowed us to make any alteration in that law: we may not take away any least portion of it: nor can we repeal it as a whole. Neither senate nor people have power to release us from our obligation in its regard. We need not search for some one to explain or interpret it. We shall not find one law at Rome, another at Athens: one now, another hereafter; but that law, one, everlasting and immutable, is binding on all races and at all times: and there is one common Master and Lord of all, God. He it is who drew up this law, determined its provisions, and promulgated it." [5]

Punishes and Rewards.

Probably no secular writer has depicted with greater vividness the power of conscience to reward and to punish than has Shakespeare. After Cardinal Wolsey had fallen from the King's grace and had been stripped of all his honors, he bids "Farewell! a long farewell to all my greatness," and turns to the God he had neglected for the favor of his sovereign. In the sorrow for his misplaced loyalty and in the rededication of his services to the God who will not leave him naked to his enemies, Wolsey finds the whisperings of an approving conscience which bring him a quiet joy never felt when his security hinged upon the approval of his whimsical king. To Cromwell's question,

[5] Cited in Lactantius, *Inst. Div.*, BI., C. viii.

" How does your Grace? " Wolsey replies in words vibrant with the experience of all humanity:

> Why, well:
> Never so truly happy, my good Cromwell.
> I know myself now; and I feel within me
> A peace above all earthly dignities,
> A still and quiet conscience.

Contrast this quiet joy with the thousand tongues which plague King Richard III for his butcheries, and sear his restless mind with the ceaseless cry of guilt:

> My conscience hath a thousand several tongues,
> And every tongue brings in a several tale,
> And every tale condemns me for a villain,
> Perjury, perjury, in the highest degree:
> Murder, stern murder, in the dir'st degree;
> All several sins, all us'd in each degree.
> Throng to the bar, crying all, " Guilty! guilty! "

The Bible abounds with passages descriptive of the power of conscience to reward and to punish, to mete out happiness or misery. Thus vividly does the author of the Book of Proverbs enumerate the blessings which flow from an approving conscience:

Then shalt thou walk confidently in thy way, and thy foot shall not stumble:

If thou sleep, thou shalt not fear: thou shalt rest, and thy sleep shall be sweet.

Be not afraid of sudden fear, nor of the power of the wicked falling upon thee.

For the Lord will be at thy side, and will keep thy foot that thou be not taken.

The evils which overwhelm the man who sins against the light of his own conscience are thus depicted with a great power of imagery in the mighty drama of Job:

The wicked man is proud all of his days, and the number of the years of his tyranny is uncertain.

The sound of dread is always in his ears: and when there is peace, he always suspecteth treason.

He believeth not that he may return from darkness to light, looking round about for the sword on every side.

When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand.

Tribulation shall terrify him, and distress shall surround him, as a king that is prepared for the battle.

For he hath stretched out his hand against God, and hath strengthened himself against the Almighty.

After the murder of his brother, Abel, Cain hid himself from the Almighty. But his conscience found him and avenged the murder, as conscience, regardless of the fallible ministrations of human officers, always does. It is the tribunal wherein God holds court with the human soul. His verdicts are written in shining glory or seared in scarlet letters upon the human mind. As Stanton A. Coblentz puts it:

> Man is himself the judgment-book: his deeds
> Leave a clear verdict, in a light or scar
> On his own mind, which flowers, droops or bleeds.
> For we are blessed or cursed by what we are.

Fidelity to conscience is one of the favorite themes of the New Testament. Its approval is to be sought at the cost of every pain and hardship. Its reprimand unleashes upon man a train of miseries far worse than the fury of the elements—the pensive music of a world out of tune. St. Paul traces his joy to the approving voice of conscience, a voice which echoes its refrain through all the books of the New Testament: "For our glory is this, the testimony of our conscience, that in simplicity of heart and sincerity of God, and not in carnal wisdom, but in the grace of God, we have conversed in this world."

Objective Sanctions.

In addition to the subjective sanctions, the joy of an approving conscience and the remorse of a reproaching one, there are objective ones as well. These are external to the individual and are rooted in the moral order of the universe. Aside entirely from the rewards or punishments of one's own conscience, honesty is the best policy and brings the most fruit. The testimony of ten thousand convicts languishing in prison cells echoes the one refrain: "Crime does not pay." Here and there, a culprit may

violate the laws of man and God, and escape for a time the lariat of the law. Sooner or later, however, it will close in on him and drag him from his hiding place. The long record of human history shows that the moral order of the universe is friendly to moral and spiritual values but is hostile to cruelty, vice and injustice. Truth, justice, mercy, love are self-authenticating. Tyranny, cruelty, injustice, hate are self-defeating.

The wages of sin are misery and death. The wages of virtue are happiness and life. It is true, however, that the wages of virtue are not always paid at five o'clock on Saturday afternoon. Their payment may be long postponed because of circumstances. Their ultimate delivery, however, is as certain as the dawning of day after the darkness of night. The tyrant may burn the saint, the sage, and the hero at the martyr's stake, but the moral order of the universe cannot be frustrated by man. It stretches out into the long tomorrow to place the crown of victory upon all those who strive, even unto death, to obey

> The written and unchanging laws of heaven
> They are not of today or yesterday,
> But ever live and no one knows their birthtide.[6]

The marvelous organization of the world of matter and of life reveals to us the wisdom and the power of God, while the universal moral order reflected in the voice of conscience, with its mighty sanctions for the autonomous enforcement of its commands, discloses to us His ineffable holiness. The direction of every proton and electron in the cells of a blade of grass, guiding them in the complex and baffling process of photosynthesis would seem to have its counterpart in the intimate stirrings of conscience and in the aspirations that rise from the secret depths of the human soul and find their answering echoes in the heart of God. Thus we see that the world, as W. R. Inge has pointed out, " is a hymn sung by the creative Logos to the glory of God the Father. Its objects, so far as we can discern, are the manifestation of the nature of God under His three attributes of Wisdom, Beauty and Goodness." [7]

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[6] *Antigone*, 454-456.

[7] *Confessio Fidei* in *Outspoken Essays*, p. 20

THE CHRISTMAS MASSES.

Qu. Is it permissible to celebrate the second Mass on Christmas, "in Aurora" immediately after the midnight Mass? The time would be about 1.30 A. M. (2) Is it permissible to celebrate the three Christmas Masses one after another at any time on the Feast of the Nativity? (3) If a priest offers the three Masses about 10 A. M. Christmas morning, should he say the third Mass three times or the three Masses appointed for the day?

Resp. In a parish church, only one Mass may be said during the night, and that, the first Mass at midnight (Canon 821, #2). "In all convents and religious houses where there is an oratory in which it is permitted to reserve the Blessed Sacrament habitually, one priest may on Christmas night say the three Masses prescribed by the ritual." (*Matters Liturgical*, Wuest-Mullaney, #536).

This privilege may not be used in the oratories of Convents and Religious Houses opened to the public (S. Cong. Holy Office, August 1, 1907).

(2) Yes. If a priest says one or two Masses on Christmas he should celebrate the Mass or Masses which correspond to the hour of celebration (S. R. C. 3354). Otherwise, he celebrates them in the order in which they appear in the Missal.

(3) He should say the three Masses as found in the Missal, and should not repeat the same Mass.

THE DOCTOR'S RING AND BIRETTA.

Qu. Must a Doctor of Sacred Theology wear a four-cornered biretta instead of the usual form? May he wear his ring while offering Mass?

Resp. The principal mark of a doctor's dignity is the four-horned biretta. It is not part of the choir costume, and therefore should not be worn with the choir habit or in church functions. A doctor is allowed to wear his cap only when acting as a doctor, e. g., when teaching, attending academic functions, etc. He must wear no other doctoral biretta than that conferred by the university of which he is a graduate.

Although all bishops have the doctorate, the purple biretta was granted by Pope Leo XIII (3 Feb. 1888) as a mark of the episcopacy, and the biretta must be three-horned. (*Vide* S. R. C., 5 Sept. 1895.)

Roman usage gives doctors the right to wear a ring. The ring of the Roman universities is of plain gold, but there is nothing to forbid the wearing of a ring with one or more gems. It cannot be used during ecclesiastical ceremonies, and the Sacred Congregation of Rites has frequently forbidden such usage. It should be used only while teaching, during academic functions, and other duties of civil life. (Cf. *Costume of Prelates of the Catholic Church*—John A. Nainfa.)

ASSISTANTS TO A PRELATE.

Qu. Should a Right Reverend Monsignor act as chaplain to a bishop at a low Mass, or when he presides at a function in cappa magna or choir dress? Is a Right Reverend Monsignor entitled to have two priests as chaplains when he assists at Mass in choir dress?

Resp. No. A domestic prelate or chamberlain should not act as assistant to a bishop " for they have been made Prelates for the exclusive service of His Holiness, and no Cardinal or Bishop has the right to their personal service in their capacity as Prelates . . . If it were impossible to find other clergymen to assist the Bishop, Roman Prelates could be designated for that office; but, in that case, they should take off the mantelletta or mantellone, and put on a surplice—the Domestic Prelates over the rochet; and the Chamberlains over the cassock." (Nainfa: *Costume of Prelates of the Catholic Church.*)

We can find no rule or precedent for a Domestic Prelate to be attended by two priests as assistants.

ARISTOCRACY.

There are two types of men, the doers and the dreamers. The doers are those hustling humanitarians who are mixed up with the sordid business of life, who catch the imagination of an inwardly restless world, and dramatize the cardinal American virtue of the aggressive " go-getter ". The dreamers are the rare few and soaring spirits who are preoccupied with the sacred and idealistic, and by the world's pragmatic scale are profitless and gloryless. They are the world's great failures, but live with their dream that it is better to be a glorious failure than an ordinary success.

In an age which shrieks, " What will it sell for? ", which co-relates change with progress, motion with achievement, the contemplative vocation is much maligned and misconstrued. It needs no defense or justification. It rather leans on lumbering language which owns no adequate molds to catch and shape the native excellence of a dedication which has won the suffrages of the centuries. In the definite words of Our Lord to Martha and Mary there dwells implication that cloistered seclusion is inchoate beatitude. It is the limbering of the interior faculties for beatific joys; it is God's elementary school for heaven. " One thing I have asked of the Lord," sings the Psalmist, " this will I seek after, that I may dwell in the house of the Lord all the days of my life." To call it a sort of pre-Paradise is not extraneous to the residue of thought in Bethany's bidding. It is not the mind of Our Lord that Martha's pre-occupation is bad, but rather that Mary's is better. It is better because it will never be taken from her. The day will come when all the Martha-works and worries will be withdrawn but the Mary contemplative repose is eternal. So isn't it wiser studiously to equip ourselves for Heaven (on this earth) than postpone that inevitable grooming in purgatorial flames? Isn't it better to join joys whose ultimate actualization will surpass expectations? Isn't it better to love Love than any of its shoddy competitors, to brood on Truth than any of its half rations, to use time for the timeless, life for living the literal Christ, to empty our lives that God may fill them?

These unusual souls are sometimes dismissed with the quip, " eccentric ". The reason they seem eccentric is because they are eccentric; their life revolves around a different center from the usual center of self. They are built of another fabric and animated by another breath than common man. They are austere when we are semi-severe; penitential when we are sensual; praying when we are snared by sleep. They are straight unwavering lines in a world of gentle shifts and compromising curves. Their life is ever at rigid right angles which ever make a cross. They stand alone as men of enormous repudiation, an eternal rebuke to the gross selfishness and unco-ordinated diffuseness of our lives. They cast off the crippling caution of lesser clay and aspire in magnificent madness to the measureless perfection of Our Heavenly Father.

Contemplative life is essentially bi-polar. Prayer and penance are its sacred business. Prayer is its specialization; penance its effective expiation. It is an aged but unrusted, poetic quote that, "more things are wrought by prayer than this world dreams of", and that finds scriptural incident. It happened thousands of years ago that a band of refugees was hastening through a narrow valley toward the promsed land of liberty. Unskilled in war, ill-equipped, encumbered with the unbelligerent impedimenta of families and flocks, they were decidedly lacking in national defense. Suddenly alarm was sounded and down from the surrounding hills rushed the enemy in a surprise sortie. Then a strange thing happened. Out from the midst of the shouting, clashing mob the leader made his way and, ascended to an adjacent height. It was not to seek new commitments or forge a powerful axis or to direct his fighting men more efficiently. He went to stand upon the hilltop and with uplifted arms to beg the aid of the God of battle and the Lord of hosts. His prayer was tremendously effective. "And when Moses lifted up his hands, Israel overcame; but if he let them down a little, Amalek overcame. . . . And it came to pass that his hands were not weary until sunset, and Israel put Amalek and his people to flight by the edge of the sword."

Such is the social force of prayer. It is a public utility of which the age is little conscious. If it is true that the individual experiences, sorrows, frustrations, and defeats to which personal prayer has brought hope, and strength, is it not equally true that society has its recurring crises, communal dangers and disasters to which the unpublicized prayers of contemplatives have brought relief and social resuscitation? Who will assume to call this life selfish and unsocial, when the orbit of its interest enlists every concern of the *Ecclesia militans?* By the high holiness of souls who are prayer-specialists, fire is snatched from Heaven and the face of the earth renewed. In the contemplative's hands are borne the burdens of an afflicted world. The Missionary in his labors, the sick in their pain, the sinners in their guilt, the poor in their privation, the priest in the sanctuary, the tempted and the tried, the weak for strength, the strong for stamina, Communists, Socialists, and Atheists, international peace and ecclesiastical progress, the protection of our Shepherds, the guidance of our Vicar, all find emphasis, pledge, and placement at the prie dieus of these spiritual entrepreneurs.

If justice were done and credit given where credit belongs, the world would give its gratitude and acclaim, not to prime ministers and premiers for the solution of some of our problems but to contemplatives, " who keep an alien ear " and who storm high heaven when people and country are in national jeopardy. Zeal for souls and the spiritual betterment of humanity are ever their constraining concerns. Their prayer is not a substitute for work, it is a desperate effort for others to work further and to be efficient beyond the range of ordinary power. It is not the indolent who are most inclined to pray. They pray most who care most. Inclosed cloisters are the Church's giant powerhouses distributing spiritual force. They are the stout armories forging the deadly weapons of fasts, vigils, and incessant orisons. Like the push-blocks of a massve ocean liner they are hidden away but forward the sleek vessel through mountainous seas. Electricity, invisible and intangible, becomes visible in the lamp it lights and sensible in the power it supplies. So these unusual of earth's children, hidden and unknown, become seen in the souls they save and revealed in the causes they win. Here is localized the ample supply base for the Church. Here are her blood donors for her works of zeal and charity, transfusing material effort and planning with the life stream of acquired graces, transforming impotence into potence, stalemated strivings into terrific accomplishment.

If our dull, pragmatic world, which invoices valuation by utility for economic and secular ends, which repudiates the so-called passive virtues and goes in abject prostration to the practical man, would reverse its technique for a solution of world crises to the impractical procedure of prayer, sessions of holy silent thought and " wise passiveness ", if parliaments and senates would declare periodic recess for consultive communings with the Divine Legislator and King of Kings, we would not be witness and victims of so much governmental fumbling and stumbling, so much quixotic experimentation, so much delayed recovery, so much elaborate apparatus for international murder.

Personal penance intersecting with the prayers of contemplatives is the other polarity of enclosed life. Prayer is something vertical; penance something horizontal. The contemplatives do not retire into an ivory tower. They are not shrinking, fear-filled men who avoid the main road lest they be injured by reckless motorists. They essay a harder and steeper artery. To

make progress on such precipitous and unworked ways conscripts all untapped layers of energy and rugged effort. It takes a life dominated by will, and a will helped by God's grace.

Contemplation is positive because it is an affirmation, an affirmation of truth. Penance is a denial of self. The object of penance is to annihilate the old man; the object of contemplation is to build up the new. Rigorous penance is never an array of sterile abstentions but a productive and fecund practice. It labors to establish the unity of tensions man formerly owned. Because of the duality of his nature, there exists the *pondus corporis*, the drag of the body to its own side. By resolute control man imposes order in the chaos of his contradictory impulses. He suffers the death agony of the old life and the birth pangs of the new. These hidden heroes will ever be honored as the "All-Catholic Athletes" of Christ. The spirit of their life stands for strict separation from the world, and the performance of the unique spiritual gymnastics which keep the body servile and of "passionless passion." There is no gainsaying that much food and sleep vulgarizes man, but when he eats or drinks for the sake of the true and the ultimate good, his mind, heart, and will are ready for those rare excursions along the frontiers of mystical experience and Divine Intimacy.

The penances of contemplative souls conspire toward two ends. They aim at restitution and substitution. In restitution they become the era's greatest distributists. They make circulation and dispensation of their multiple mortifications in behalf of humans. "They fill up," as St. Paul says, "those things which were wanting to the sufferings of Christ." By their "co-redemptive" life they disarm the Divine Justice. They compensate for the blasphemies of atheists, the sacrileges of Communists, the sex hysteria of materialists, the inhuman acts of dictators, the abnormal pride of professors, the acquisitive avarice of capital. Between these and the smiting hand of an offended Majesty, contemplatives fling themselves, armed with their scourge, their hair-shirt, their gaunt bodies and pleading souls, and the delicate scales of Heaven's justice are balanced and the wrath that destroyed sodden Sodom is stayed. Should we not give a "croix de guerre" to those unsung heroes who by interposition and restitutionary penance save us from Divine liquidation?

Besides its reparative aspect, their penance is also substitutionary. In the ways of mysticism there are found souls high in grace who supply and supplement for those who need but rarely practice restraint. To do that there is need for as severe an asceticism as indulgence is wide. Our Lord always conquers by contraries. For the epicure who forever feasts, the ascetic austerely fasts; for the voluptuary who degrades and depraves the flesh, the recluse scourges and denies it; for the worldling who digs insanely after gold, the contemplative assumes poverty; for men who make their tongues carriers of vile speech, the mystic pursues a silence; for those who are so fascinated by the world that they hate to leave it, the contemplative surrenders every corner of it and takes it as a shadow of that other world to come. All this is for the spiritual health of the Mystical Body. Just as in the physical body there is circulation of blood, so, too, in the Mystical Body there is circulation of good works. In the physical body, when one member has suffered injury or disease, the other members give of their surplus and rush up restoratives to the weakened area; in the Mystical Body its strong, heroic, saintly souls communize and circularize their personal penitentials among those sin-bound and morally diseased.

To rationalize on the causative process that moves a man to contemplation and to assume a rigorous rule of immolation is worthy of analysis. There are two reasons why a man may become a Trappist or a woman enter Carmel. These are the inadequacy of the finite and an unusual love for God. In the personnel of Carmel are discovered women who have left homes of luxury, comforts and culture, who by an ample endowment in personal beauty and social grace were assured prominence and preferment in the world, women whose scented silks and pale pearls rivaled the most glamorous of the day. To Citeaux come men who have won their spurs in financial, military and professional careers but who refuse the social royalties of position and power, scramble their gold, scrap their honors and in the white wool of La Trappe seek out " the Gain that lurks ungained in all gain." In this resides a right principle—the philosophic verity that the human heart can never be satisfied with a particular good but must repose in a universal. The particularities of honor, riches, pleasure, fame, freedom, which ensnare men's hearts never give perfect beatitude. Honors are brittle, riches worrisome, pleasure fleeting, fame evanescent, and freedom ill-

used, servile. The good and the truth are the thirsts of man, but the universal good and the universal true are found in God alone. Therefore the contemplative drops the part for the whole, the mirage for the oasis, and the shadow for the substance. Freed from material obstruction he bounds straight up to God. He knows that God has made His world like a circle and man's heart like a triangle, and that a circle can never fill a triangle, for the corners are always empty.

Unusual love of God is expectedly consequent on the inadequacy of the finite. Dispossessed of material trammels that fetter, contemplatives are free to love God and to become saints. The love of God which reposes in their hearts is the most beautiful thing in the Universe. All worthwhile lives are motivated by a noble love and the noblest lives are those that have behind them the noblest of loves, and the noblest of loves is the love of God. Love *ex natura* is always contemplative. It is contemplative because it never wearies of thinking about the One Loved.

It is disinterested for it loves not for what it can get, but for what it can give, and strips itself of everything. It suffers a great discontent for it is ever impatient for new modalities to express the language of the heart. It is uniquely that complete gift which Christ said must come from the whole of us, our mind, our soul, our strength, and our hearts. This done, the contemplative makes a great discovery and recovery. A discovery which is an invasion of God's very Self into his own self. Such love can carry any cross without being crushed. It can weather any depression without being depressed and, despite those dark nights of assault and doubts, there abides an associate peace and spiritual poise which cannot be fathomed as it cannot be shaken. The recovery is the finding in the love of God all other loves,—a flame that imperiously draws into itself all other flames.

This life of " active contemplation and contemplative action " is one supremely integrated in God. Its elective affinity is the hidden life of Christ, to which He gave the maximum allotment. In His earthly time—three hours was Redemptive time, three years was active time, and thirty years was contemplative time. In the right meaning of the word those are the Aristocrats of the Church, because the best bears the signature of their choice. Their contribution to the Church and Society is pri-

mary and elemental. The Church must have them for without them she is without the second of her four matchless marks. Both the clerical and lay vanguard, who front the fierce forces of heresy, sin, diabolical wile and war need their white souls, their volume of penance, their uplifted hands, their sacrificial lives, to rebuff the modern American heresy. This " activism " is leaving us lacquered with religion, with a notional credence but no intellectual marriage with Divine Truth and no vital assimilation of it.

We of a lower caste stand in admiration at the sheer heroism of these Aristocrats. They win us by their full detachment. They inspire us to a higher level of unworldly and holy living, and they educate us to the supreme lengths to which love can go. Veiled daughters of Teresa, white monks of Bernard, Robert, and Rance, and others of whom we know not, one day we will find you when we take our first census of the Saints. We will find you still Aristocrats. Earth's best was your human choice, Heaven's best will be your *merces magna*,—which is meed enough for it never will be taken from you.

CLETUS MULLOY, C.P.

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USE OF PONTIFICALS BY AN ABBOT IN A PARISH CHURCH.

Qu. Is an Abbot liturgically entitled to four candles and a chaplain to assist him when he says Mass in a parish church or chapel outside his monastery?

2) When does he put on the maniple?

Resp. "At Low Mass and other offices, as well as in the administration of the sacraments, an Abbot should not differ from a simple priest, except in the wearing of the pectoral cross and ring." (Nainfa, *Costume of Prelates of the Catholic Church,* page 195.) This author notes that the use of the pontificals by simple Abbots is regulated by the decree of the Sacred Congregation of Rites, issued September 27, 1659, although numerous privileges have been granted since then to individuals and communities. Unless a particular abbot enjoys special concessions granted him by the Holy See, he would not be entitled to four candles and a chaplain at Low Mass outside his monastery. He would likewise put on the maniple while vesting for Mass.

Book Reviews

THE FAMILY THAT OVERTOOK CHRIST. By Reverend M. Raymond, O.C.S.O. P. J. Kenedy & Sons, New York City. 1942. Pp. xvi + 422.

This is a biography of St. Bernard of Clairvaux told in modern novel form. But it is not fiction. "The facts are *facts*. Many of the words are *Bernard's own words;* culled either from his sermons or his letters." The title is taken from the Saint's own words: "It profits a man little to follow Christ, if he fails to overtake Him."

Father Raymond succeeds in his effort to present sketches from the life of Bernard that are life-like, that show the "everyday living" of Bernard's family, and help the reader to learn how he can supernaturalize the natural. The style is simple, smooth, restrained. His philosophy and theology are sound. He succeeds in making his subject supernatural, not unnatural. It is a book that will prove really helpful and stimulating.

A COMPANION TO THE SUMMA. Vol. IV: The Way of Life. By Walter Farrell, O.P. Sheed & Ward, New York City. 1942. Pp. ix + 464.

This volume, corresponding to the *Summa Theologica* III[a] and Supplement completes Father Farrell's excellent series. The present volume contains St. Thomas' treatment of Our Lord, the Mystery of the Incarnation, Our Lady and the Blessed Eucharist. As the author states in his Foreword, "From beginning to end, this book deals with the supernatural, and that without apology, excuse or defense; . . . Its contents are thus not so much an argued thesis as a divinely stated fact. If a modern reader is avid of facts, he will find a sublime diet of divine facts here; if, however, he is fastidious in the matter of facts, particularly supernatural facts, this diet may well prove too much for him."

We believe that every priest should have the four volumes of this *Companion* in his library. Like no other recent book it shows how dogma can be presented interestingly, clearly and in non-technical language. Father Farrell obviously gave much painstaking work to the making of the *Companion.* It covers the *Summa* with systematic thoroughness, defining and explaining whenever necessary. Very occasionally a phrase may seem too flippant, but this does not adversely affect the final result. Again we say that every priest should read and own *A Companion to the Summa.*

INCARDINATION AND EXCARDINATION OF SECULARS. By Reverend James T. McBride, J.C.D. The Catholic University of America Press, Washington. 1941. Pp. xx + 587.

Quantitatively speaking, we have here the canonical *Gone With the Wind* of doctoral dissertations, a treatise of some 556 pages on the kindred subjects of incardination and excardination. It is a prodigious work; one which pioneers its field of investigation, and one which testifies to its author's indefatigable zeal for research and study.

As is customary with these studies of the Catholic University's School of Canon Law, the present dissertation considers first the historical and then the canonical aspect of this two-fold question. In both sections Doctor McBride restricts himself, so far as possible, to a discussion of incardination and excardination as they affect seculars.

The historical study affords a very readable and interesting survey of pre-Code legislation. It pictures, in detail, the problem created by foot-loose, insecure and otherwise unstable members of the clergy as they tended to exchange one ecclesiastical jurisdiction for another. It studies the trends and development of legislative efforts on the part of Councils, Popes and bishops, as these struggled to anchor the clergy with geographic stability and to buttress and support it with economic security. The author closes this section of his work with a series of clear and beautifully arranged charts which afford an historical summary of the whole question of pre-Code legislation on his subject.

The canonical commentary on those canons of the Code bearing on this subject is extraordinarily thorough and complete. Topics like domicile and benefice, which have an intimate bearing upon incardination, receive extensive treatment. The author is particularly to be commended for his careful study and analysis of the much-mooted question of virtual incardination. One of the conclusions he reaches in this part of his commentary is that in the United States virtual incardination through an appointment as assistant pastor is impossible.

In the discussion of the various phases of his subject, the author not infrequently differs in his conclusions from the opinion of older, more illustrious canonists. In these instances ordinarily he writes boldly, forthrightly, without the hesitation and modesty that often characterise, and sometimes become, new authors; usually, however, his argument is able and persuasive.

The latter part of his work includes formulae which should prove valuable in the composition of testimonial letters and the written instruments of incardination and excardination.

In this treatise Doctor McBride has made a distinct contribution to the science of Canon Law. In his own words: "A clearly defined

way has been opened through the former haze of confusing terminology and the complex labyrinth of canonical legislation regarding this multi-phased subject."

A MODIFICATION AND EXPANSION OF THE DEWEY DECIMAL CLASSIFICATION IN THE 200 CLASS. By Richard J. Walsh. Peter Reilly Company, Philadelphia. Pp. iv + 139.

Conditions have made us library conscious and, with librarians' duties multiplied, an adequate classification scheme from the Catholic viewpoint is a necessity. Ample provision for books in the secular fields has been made, but classification has been difficult for books of a theological character. The Library of Congress schedules cover a wide field, often too wide for small seminary, college, and high school libraries. The other standard American classification, the Dewey Decimal Classification, has been found wanting for both Catholic and non-Catholic libraries. To compensate for the inadequacy of the Dewey classification, different schemes have been worked out and have met with varied success.

The present Catholic expansion of the Dewey Decimal Classification is calculated to fill the needs of the smaller institutions. That it is practical is borne out by the fact that it was originally devised to classify a thirty thousand volume seminary library. That it has met a widespread need in Catholic libraries has been proven by the fact that it is now in its second edition. The author has done an excellent piece of work in bringing Dewey into line with Catholic thought. He has preserved the Dewey numbers as far as possible. This should prove of value to libraries classified by the Dewey system since they could adopt this modification more easily and at less cost. It differs principally from Dewey in the divisions of Dogma, Moral, and Church Organization with the result that the outline of Catholic theology falls into its logical sequence. There are a few exceptions, prompted by a desire to keep as many original Dewey numbers as possible. The index, covering as many pages as the outline, shows the relationship of the different branches of theology to each other by a detailed subdivision of main topics. It also shows the interrelation of Philosophy, Sociology and History to Theology, and indicates their proper Dewey numbers.

Several features in the book merit special mention. Among these are an abridged outline of the scheme, and an expansion of the Dewey number for Canon Law. This latter feature offers a simple solution to a problem that exists in seminary libraries. A method of grouping books used for spiritual reading is offered whereby they can be placed together if so desired. Two methods of classifying the encyclical

letters of the popes are worked out, and there is a section on Papal History. The arrangement of the sections on Apologetics and Patrology are likewise worthy of note.

While designed primarily for library work this book can be recommended to those who want a bird's eye view of theology and its contacts with the other sciences.

CARDINAL CONSALVI AND ANGLO-PAPAL RELATIONS, 1814-1824. By John Tracy Ellis. Catholic University of America Press, Washington. 1942. Pp. xl + 202.

The diplomatic relations of the Papacy with contemporary governments has always been a matter of primary interest to scholars as well as to the general public. When the Church was buried in the catacombs there was very little relationship between the Church and governments. When the Church emerged to enjoy the light of day she was accused of being the cause of the sack of Rome in 410 A.D. St. Augustine wrote his *City of God* in refutation of that false accusation. With the collapse of the Western World after the fall of the Roman Empire, the inhabitants of the Roman world turned to the Pope as the only one who seemed to have the answer to their problem. With this event, there began the temporal sovereignty of the popes, although it is true that the Carolingian emperors frequently had to come to his defense against unjust invaders.

The next epoch in this spiritual-temporal relationship was the Holy Roman Empire and Papal partnership. Christopher Dawson simply and very aptly describes this relationship as the *State in the Church.* Today in contrast to this, we have by and large, the Church in the State. The disintegration of this medieval world by the religious upheaval of the sixteenth century brought on the problem of a new kind of relationship that would have to be arranged between Rome and governments not in communion with Rome. The fact that the Vatican was an agency dealing with temporalities as well as spiritualities made necessary this continuance of relationship. Today people are asking—Where does the Pope stand in the present war? Will he have anything to do at the peace conference?

The present scholarly and interesting book takes up one phase of these numerous papal-world relationships. Consalvi conversed, negotiated and bargained with such outstanding men as Metternich, Talleyrand, Castlereagh, Napoleon and Alexander of Russia. Since this is not a full-dressed biography of Consalvi, Dr. Ellis does not treat of the Cardinal's relationships with all these people. The world after Napoleon was pretty much in the same state of confusion as it is today. Napoleon had not only crushed governments, he had also given ample

proof that even the Papacy would have to occupy a subordinate position. After the defeat of Napoleon, crushed governments came back into power and the Church also sought freedom of action. The apostle of the Church in this work was Consalvi. He faced a difficult task in having to deal with the English government which was avowedly anti-papal and anti-Catholic. Only a man of Consalvi's suavity of manner, depth of perception, diplomatic sagacity and fund of information could have done as much as was done. He had enemies at home as well as abroad in churchmen who were opposed to the apparent appeasement policy of the Secretary of State. England should come to Rome and not Rome to England. Consalvi could justify his action by saying that he was following in the footsteps of St. Paul, who preached the Gospel of Christ to the Greeks and did not wait until the Greeks came to him. They probably would never have come. Consalvi was a man of large perceptions. He could see that Rome and London had certain important fundamental differences, but that there was an area in which both could negotiate and come to an understanding. His work was definitely a prelude to the Catholic Emancipation of a few years later.

The student of human affairs who is interested in this large problem of Church and State will find in this treatise the answer to the problem of how the Church works in these affairs. The reader will probably ask, who will be the Consalvi to represent the Papacy in the reconstruction which will follow the present conflict?

The book has an excellent bibliography, a photograph of the Cardinal and an accurate index. The style is dignified and attractive. The sources have been well digested.

THE TESTAMENT OF MARY. The Gaelic Version of the Dormitio Mariae, together with an Irish Latin Version. By Charles Donahue, Ph.D. Fordham University Press, New York. 1942. Pp. viii + 70.

This is Language Series, No. 1, of Fordham University Studies. The piece occurs complete in two vellum MSS of the 15th c., with a fragment in another of the 15th or early 16th; another fragment is found in a paper MS of the 17th c. The relations of these versions are studied, and comparisons are made with continental versions in Latin and Syriac. The text is given as found in MS Laud Misc. 610 of the Bodleian Library, with variant readings from the other MSS. The English translation is very conveniently placed opposite the Gaelic text, page by page. Notes are added, both on text and translation. A Latin version from a Trinity College MS is minutely compared with the Gaelic version.

The discussion of the sources and the comparison of the versions are done in a scholarly manner. The translation is for the most part exact. A few improvements may be suggested: in §1, the words translated *kingdom* and *keen* mean *palace* and *meet*, respectively; in §30, *gave His life for them* should be *gave them life*. Some questions are raised by the editor as to the correct reading and meaning of certain passages: on p. 1, *drochnerdib* should no doubt be *drochinadhaib*, meaning *bad spots* (i. e. *illegible passages*). On p. 63, note 41, the reading should be *genmnaigi, chaste*, the usual epithet applied to the beloved apostle; on p. 57, note 60, for *do-deirdur tachta*, no doubt the reading should be *do-reir durthachta, according to the fervor* (*rth* being a common MS metathesis for *thr*).

This is the first editing of this interesting item of the apocrypha, and it makes a useful and valuable contribution to the study of medieval literature of that genre.

THE HISTORY OF SOCIAL THOUGHT. By Reverend Paul Hanly Furfey. The Macmillan Company, New York City. 1942. Pp. xiii + 468.

This is an attempt to summarize the history of social thought, and Dr. Furfey has done an excellent piece of work. It is broadly conceived and remarkably well carried out considering the limiting compass of a single volume.

The history begins with a consideration of primitive society, and continues with a study of the culture of the Near East, the Far East, Greece and Rome and the Old and New Testaments. Bourgeois and scientific naturalism, the " Age of Reason ", the revolutionary epoch, industrialism and the " era of progress " carry the reader to 1914 and the final chapter covering the years 1914-1939 which is titled " The Great Disillusionment ". This, many will consider the most stimulating chapter of the book. Certainly, it will occasion the most comment and, possibly, disagreement.

The bibliography and footnotes are hidden in the back so that they can be ignored by those who dislike " scholarly trappings ", but they can be very helpful to the general reader as an introduction to wider reading as well as to the student.

This book can be recommended for the rectory book-shelf and is a " must " for study clubs. The priest can read it for his own information, and will find it in many interesting points that he can pass on in a course of lectures to his church societies. Sociology is important both theoretically and practically, and the people are pleased to be instructed in its salient points. It will make a good Christmas present for anyone who thinks.

Book Notes

Every priest realizes how little effect logic and theology alone have on the human heart. Thomas a Kempis has some excellent thoughts on the difference between knowing and doing in the spiritual life, and some admonitions. Any book of meditations then is welcome that will help foster love and imitation of Jesus Christ as well as improve the reader's knowledge of the God-Man.

The Person of Jesus by Father James, O.F.M.Cap., is such a book, and it has the added advantage of not being too long. There are seven chapters on the Savior's preaching, prayer, compassion, His person and disciples. The final chapter is on intimacy. Based on the Scriptures, these meditations can help the reader to develop a real intimacy with the Son of Man. Father James' style is simple, direct, pleasing and sympathetic. There is nothing new or startling in the little book, but the thoughtful reader will find that he makes many things clearer and very practical. (M. H. Gill & Son, Ltd., Dublin, Eire. Pp. v+126. Price 3s.)

Spanish Confessions, How to Hear Them by the Paulist Fathers John Sheerin and Joseph McSorley not only covers confessional matter, but contains prayers, the Commandments and Precepts, and sentences that will help the priest at marriages, baptisms, sick calls and funerals. The sentences are well chosen, and cover everything that the parish priest is likely to meet on occasional calls by Spanish-speaking Catholics. The correct pronunciation is given underneath the Spanish. The authors also give a short chapter on pronunciation, divisions of time, cardinal and ordinal numbers, various relationships in the family, and vocabularies of words used.

The book is an excellent complemental volume for those who "took" Spanish in college, but it will also be very helpful to those who know no Spanish at all. It is an excellent little hand-book. (B. Herder Book Co., St. Louis, Mo. Pp. v+111.)

Psychoanalytical Method and the Doctrine of Freud, published by Longmans, Green and Co., is a translation from the French of Roland Dalbiez by T. F. Lindsay. (New York City. Two volumes. Pp. xvi+415 and xii+331.) The first volume is an exposition of the theory, taking up dreams, the sexual theory, neuroses and psychoses, sublimation, and the structure of the psychic apparatus. The second volume is a discussion and criticism of Freud's experiments and theories.

The first volume is excellently done, and presents a very good report on Freudian psychoanalysis. The second part undertakes to justify the method of psychoanalysis, and to work out a compromise with Catholic philosophy. The author is not a physician nor, originally, a psychologist. In the book this lack of background is apparent in a number of places. It is to be noted that Dr. Dalbiez does not seem to be well acquainted with the English and German literature which contains valuable contributions to a critique of Freudism. In the bibliography, works by Goldschmidt, Krafft-Ebing, Moll are marked "French edition". Dr. Dalbiez is a friend of Maritain, who approves and even makes his own some of the author's views, but it might be remarked that Maritain is neither a psychiatrist nor a psychologist.

The Art of Living Joyfully by Father Henry Brenner, O.S.B., is a collection of thirty-seven short readings on the virtues that are the secret of happiness. Father Brenner clothes fundamental truths in popular and attractive dress. The book is written for the layman, and should be helpful and popular in these dark days. (The Grail, St. Meinrad, Indiana. Pp. 141.)

An excellent little pamphlet is *A Study of Vocations* by Rev. Thomas S. Bowdern, S.J. Composite portraits of a typical vocation boy and girl are given. A Summary of Impressions taken from the study is followed by a Program for Fostering Vocations. Dr. Bowdern goes

directly to the point. He is concise, plain, clear. This is a pamphlet that every priest interested in fostering vocations—and what priest is not?—should read and keep handy. He'll find nothing in the pamphlet that he does not already know *saltem in confuso,* but the pamphlets will help him plan. (St. Francis Convent Press, Layfayette, Indiana. Pp. 31.)

The N.C.W.C. is offering three books of permanent reference value at "remainder" rates. *National Pastorals of the American Hierarchy* 1792-1919, edited by Monsignor Peter Guilday, *American Catholics in the War 1917-21* by Michael Williams, and the *Oregon School Cases,* containing a history, legal briefs and decisions, are the three bargains. The first two will sell for $1.25 each; the third for $3.00, or the three volumes for $4.50. There is only a limited stock of each. (1312 Mass. Ave., Washington, D. C. Pp. 358, 467, 944).

The second volume of *Index to American Catholic Pamphlets* has been completed by Eugene P. Willging, Librarian at the University of Scranton. It covers some 1250 pamphlets published between January, 1937 and July, 1942. This is a reference book that should be on the shelf of study clubs as well as in libraries. The titles are grouped under sixteen general headings and 150 subject sections, and all the important pamphlets published in this country are included. Mr. Willging is to be thanked for publishing this very helpful *Index* in spite of the tedious detail its preparation required. (University of Scranton Press, Scranton, Pa. Pp. xii+84. Price, $1.25.)

Dom Henry Mackey's translation of St. Francis de Sales' *Treatise on the Love of God,* first published nearly sixty years ago, has long been difficult to obtain. The Newman Book Shop now offers a reprint including the translator's Introduction. Younger priests will be pleased to have an opportunity to obtain this volume. No shelf of ascetical works is complete without the *Treatise on the Love of God.* (Westminster, Maryland. Pp. xliv+555.)

O'Brien Atkinson of the New York Catholic Evidence Guild writes *How to Make Us Want Your Sermon.* Mr. Atkinson would probably be classed as a semi-professional rather than a man-in-the-pew, but he presents a keen and practical analysis of what the sermon should contain and how the message should be delivered. He succeeds in telling the "story of what happens to the words of your sermon after they leave your lips", and gives in plain, untechnical language some suggestions that will help the preacher make the people eager to listen. Mr. Atkinson is a successful advertising man but he does not offer the stratagems and methods of American advertising agencies as something to be imitated by the preacher. A person can be tricked or frightened into buying Blank's Soap, but the preacher is not "selling a bill of goods". He presents and explains points of doctrine and morality so that his hearers can make an intelligent choice of action.

How to Make Us Want Your Sermon does not take the place of the standard volumes on preaching, but it is excellent supplementary reading. Young priests particularly will find it valuable. (Joseph F. Wagner, Inc., New York City. Pp. xiii+179.)

A scholarly, yet very readable history is *The Dominican Province of Saint Joseph* by Very Reverend Victor F. O'Daniel, O.P. One need not be particularly interested in the Dominicans to enjoy these lively historico-biographical studies. The author traces the beginnings and growth of the Order of Preachers in this country by writing the biographies of the provincials and outstanding Fathers, and using them as a framework to attach the account of missionary and educational activities.

Books of this kind have a very limited circulation, although such studies are most valuable additions to Catholic historical literature. The clergy should be, and is, in the van of those who make such studies possible. Father O'Daniel's latest work can be recommended to every priest who is interested in American Catholic church history. (Holy Name Society Headquarters, New York City. Pp. xii+517.)

Second Sowing by Margaret Williams is a vivid account of the life of Mother Mary Aloysia Hardey, Religious of the Sacred Heart. Leisurely but with no unnecessary words, Miss Williams unfolds the story of a busy life, a charming and really holy religious, and true heroine.

Mother Hardy was one of the outstanding religious superiors of this country. Her material accomplishments were many as she established new schools and convents, but the author points out that her interior perfection and charming personality made a much deeper impression on those who knew her than any material achievements.

Bibliographical and source material is placed at the end of the book to make for more pleasant reading, and there is an adequate index. This is a book that will be enjoyed by the general reader, and kept on hand by the student of American Catholic church history. (Sheed & Ward, New York City. Pp. vi+495.)

If you are looking for a Christmas gift for a friend who has a nice discrimination in literature, *Representative Medieval and Tudor Plays* will probably solve the problem. The translation and modernizing was done by Roger S. Loomis and Henry W. Wells, who also contributed a rather brief but scholarly introduction. Ten plays are presented in the volume. The Miracle of St. Nicholas and the Schoolboys; The Miracle of St. Nicholas and the Virgins; The Miracle of St. Nicholas and the Image of Hilarius; The Blind Man and the Cripple, a miracle play-farce by Andrieu de la Vigne; The Annunciation, and The Second Shephards' Play of the Wakefield Master; The Mystery of the Redemption; The Summoning of Everyman; John Heywood's The Pardoner and the Friar; and John, Tyb and Sir John.

There is a real appreciation of the medieval plays, both as drama and literature, in academic circles. This anthology should help to spread their popularity. Heywood's interludes are somewhat bawdy and anti-clerical, which may give a wrong impression to readers who are not aware that he was a stalwart Catholic and friend of St. Thomas More, but their inclusion is probably necessary to make the volume representative. (Sheed & Ward, New York City. 1942. Pp. 304. Illus.)

Mixed Marriages and Prenuptial Instructions by Father Honoratus Bonzelet, O.F.M., is an outline of twelve prenuptial instructions preceded by two short chapters of pastoral procedure in prospective and existing mixed marriages. Father Bonzelet offers nothing new in this volume, but presents the matter succinctly and clearly. (Bruce Publishing Co., Milwaukee. Pp. x+164.)

Great Modern Catholic Short Stories indicate that Sister Mariella Gable's knowledge of literature is much better than her knowledge of theology. Some of the twenty-six stories about nuns, monks and priests are Catholic stories; others are not, and it might be said that one or two of the authors included in this volume are probably incapable of writing a Catholic story.

Sister, apparently, is quite modern and has a decided preference for "distinguished realism". She has selected stories by such diverse authors as Agnes Repplier, F. Scott Fitzgerald, Paul Horgan, Ernest Hemingway, Geoffrey Household, Morely Callaghan and Sean O'Faolain. They are well written and interesting, but all are not Catholic in spite of Sister's *apologia* in the Introduction. This volume will make a good Christmas gift. (Sheed & Ward, New York City. Pp. xviii+372.)

A new edition of Father Edward Garesché's *Moments With God* is now ready, and the publishers have provided some fine bindings which make it quite suitable for Christmas giving. This new edition uses the text of the Confraternity of Christian Doctrine Revision of the Challoner-Rheims version. *Moments With God* is probably Father Garesché's most popular prayer-book, and it is only necessary to mention that a new edition has been prepared. (The Bruce Publishing Co., Milwaukee. Pp. x+525.)

The Rose Unpetaled is Mother Paula's translation of Blanche Morteveille's *Une Parole de Dieu: Sainte Thérèse de l'Enfant-Jesus* which was crowned by the French Academy shortly before the outbreak of the war. This life of the Little Flower is based on the Saint's writings and information obtained from those close to her.

The scholarly and literary quality of the original is generally acknowledged. Mother Paula has done an excellent piece of translating, and some editing that in no way detracts from the spirit of the original. An appendix, added by Mother Paula, gives the concluding words of the Saint's autobiography, and the poem *La Rose Effeuillée* and a translation by Susan Emery.

This is an excellent volume that can be recommended to every priest. (The Bruce Publishing Co., Milwaukee. Pp. xii+260.)

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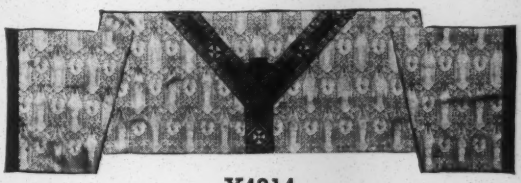

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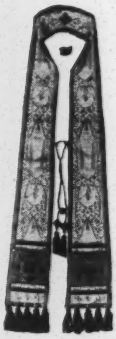

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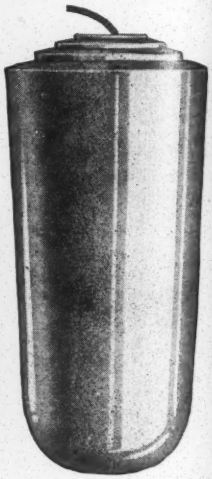

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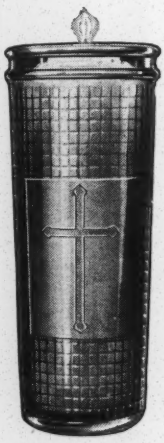

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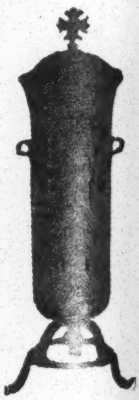

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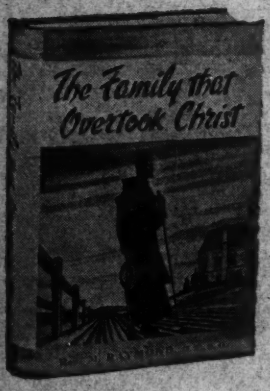

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